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THE

BAPTIST MEMORIAL,

AND

MONTHLY RECORD,

DEVOTED TO THE

HISTORY, BIOGRAPHY, LITERATURE AND STATISTICS

OF

THE DENOMINATION.

VOLUME IX.

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censorship abolished, even in England. Afterwards the freedom of the press was established in other countries, and knowledge, and every thing ennobling to mankind was promoted.

In this country, we enjoy, unmolested, the entire freedom of this grand

BY THE EDITOR.

Aim of Christianity.—Instrumentalities for its advancement.—The Press—its origin, importance, censorship of.—Secular Press.—Religious Press—Fictitious Writings.—Periodical Literature.—Baptist Literature.—Improvements in the Memorial.—Conclusion.

THE aim of christianity is an exalted one—to put in motion those moral and religious influences which are destined to shake the foundations of Anti-Christ, and rescue from his cruel grasp our fallen race. She is to go forth, arrayed in the armor of her Lord, and contend with principalities and powers, and spiritual wickedness in high places. With the sword of the spirit in her unfaltering hand, the helmet of salvation upon her head, with righteousness as her breast-plate, and faith as her shield, she is to lead her armies on, and scale the highest battlements of Satan's kingdom—her gospel car is to move fearlessly and gloriously forward upon the ruins of temporal kingdoms, toppling thrones, and crumbling hierarchies—her potent energies are to demolish all the strongest bulwarks of her foes, and lay them panting suppliants at her feet, while the crown of empire and of conquest she will place upon the head of Jesus. She is to pour into the wounded hearts of the penitent, the oil of gladness—illuminate by her cheering countenance the darkness of this sinful world, and make it bear some faint resemblance to the paradise of God.

To accomplish these sublime results, the grand agencies to be employed are the *sacred scriptures*, the *Holy Spirit* and the *efforts of christians*. The leading instrumentalities of the last are the *living Preacher* and the *Press*. Even these will be directed and controlled by an unseen—an Almighty arm. In the early ages of Christianity, special directions were given by our Lord to regulate the proclamation of the word. The Apostles were commanded to "go into all the world and preach the gospel to every creature." There was undoubtedly implied in this great commission, the various means of grace always connected with the promulgation of the great truths of our religion to any people. Thus we might in reality include the agency of the press, although it was not employed for centuries after that time. It is certain that this engine of moral power has been wonderfully owned and blessed by the great Head of the church since the fifteenth century (1436), when Guttenberg, of Mentz, discovered the art of printing. This invention changed the whole face of politics,

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soon secured its influence, and controlled its denunciations.

The periodical press properly, commenced at Vienna and Augsburg Germany, in 1524, in the form of a letter which was printed.

The first English newspaper, called the "*English Mercurie*," commenced in 1588, under Queen Elizabeth. The first regular periodical, was a monthly issue, at Venice, Italy, and was only *written*, as the jealous government would not allow it to be printed. The first journal having the character of a magazine or review, was the *Journal des Savants*, established at Paris, in 1663, at first a weekly, and from 1715 to 1792, a monthly. In England the first monthly of this sort appeared in 1749. From slips of paper, containing a few particulars to please the curious, the periodical press advanced in influence and power until it became one of the most important parts of the machinery of society, especially in England, France, and the United States. Enriched by the able pens of such men as Cuvier, Biot, Quatremere, De Sacy, in France, and Brougham, Mackintosh, Peel, and others, in England, we cannot wonder at the immense influence of this powerful agency.

For the London times alone, a few years since, there were issued annually, 3,275,311 stamps, showing its large circulation; and for several others, over 2,000,000 stamps. The share-holders of the Times have divided in one year, a net profit of over $100,000, although the expenses of the establishment were, during the same time, more than $60,000. In this country, the Saturday Weekly Courier, of Philadelphia, issues annually about 3,000,000 papers; the daily Tribune, of this city, 4,500,000; and the daily Sun, 15,000,000.

The importance of the press cannot well be estimated too highly. Its vital influence over all the relations of society, government, erudition, and religion, are astonishing. It has, within a brief period, changed the whole political fabric of powerful nations, defeated ministries, and demolished long standing dynasties. The Roman Pontiffs, soon after the introduction of printing, perceiving the immense revolution which the press was destined to effect, and observing that the bulwarks of the Papal hierarchy were already assailed by its well directed artillery, did not delay to restrain its influence, and silence its disagreeable voice, or cause it to advocate the supremacy of the "*Beast*." Under Leo X., in 1515, a complete ecclesiastical superintendence of the press was established.—This spirit extended throughout Europe, and not until 1694 was that

censorship abolished, even in England. Afterwards the freedom of the press was established in other countries, and knowledge, and every thing ennobling to mankind was promoted.

In this country, we enjoy, unmolested, the entire freedom of this grand instrumentality for disseminating truth. In consequence of this freedom, error, often of the most corrupting tendency, is also extensively circulated, and the friends of the Redeemer have only to double their diligence, and oppose such error, wherever it appears, by gospel truth. While the circulation of error is an abuse of the freedom of the press, and a serious evil, yet christians have no fear of being restrained in the promulgation of their sentiments, and they consider the privilege of speaking, printing, and circulating what they please, as amply compensating them for any abuses which may arise under such unlimited freedom as American citizens enjoy. We do not wish to exercise compulsive power in relation to the promulgation of error. We wish to meet its advocates on the ground of moral suasion, and if we cannot convince the understanding, affect the heart, and thus induce them to embrace the truth, we cannot certainly do it by restraining their liberty. No: we say let all enjoy the entire freedom of the press, if they do not inculcate those principles which are dangerous to the existence of society and the State.

The *secular* press is accomplishing much good, undoubtedly, in the community, by extending general knowledge, and creating a desire for reading and mental improvement; but we are compelled to say that there is much corruption in a large portion of our periodical literature. There are many partisan papers, which, by their violent exposure of the imperfections of our most distinguished statesmen, and in numerous cases, by wilfully slandering them, degrade, in the estimation of the world, the boasted freedom of the American press. To discuss, in a rational manner, the great political questions of the day, and the qualifications of candidates for important offices, is not an evil. It is a positive advantage, as thus the suffrages of the people may be more intelligently bestowed; but the conductors of some journals seem to be perfectly insane —determined to uphold their party, whether right or wrong. Many of this class of periodicals, also, are in the highest degree frivolous, if not actually scurrilous and obscene. It is a matter of course that such periodicals sneer at the pure doctrines of christianity, if they do not openly assail its holy precepts. It is an encouraging consideration to the friends of the Redeemer, that conductors of very few, if any, *respectable* periodicals, dare openly oppose, were they inclined, the doctrines of the cross. Public opinion, even among those who do not belong to the church, would

frown upon them, and reduce at once their subscription list, if they should make the attempt. The influence of religion is so great that it must be respected by its *opponents*, or their success even in business will be unfavorably affected.

There is another feature in our periodical literature to which we object, and that is, the introduction into its pages of so much FICTION. This appears in *respectable* papers and magazines. There are different grades of fictitious writings. In the lower class of periodicals may be found the most corrupt and debasing tales, whose composition clearly proves their authors' minds to be fountains of uncleanness and obscenity, and their bodies fit tenants of the darkest cells at Sing Sing, where one or two have recently taken up their residence. Their "Mysteries of New York," and romances, and diabolical lies, have the most direct tendency possible to lead those who are silly enough to read them, to the lowest theatres, the most wretched gambling houses, infernal groggeries and brothels, and finally to ruin, untimely death, and the deepest fires of the bottomless pit! It should be sounded like thunder in the ears of all, LET NOVELS ALONE! do not take the first step in the way of temptation.—"*Touch not, taste not, handle not.*" True, there are some romances which are not particularly objectionable in themselves; but we scarcely ever knew an instance in which a person became fond of respectable romances, who did not subsequently desire to peruse, and actually indulge in reading those of a lower class. We say let them all alone. That is the only safe course. It is hardly necessary to say that we have the strongest objections to the contamination of our periodical literature with such fictions. We must also raise our note of remonstrance against *religious* stories, and especially those not founded on fact. The grand objection to them is, that they tend to dissipate the mind, and create a taste for novel reading, and a distaste for solid, useful literature. The mind becomes interested, to be sure; but we believe, in nine cases out of ten, that interest will lead the young reader to peruse stories of a more objectionable character, and thus place him in the downward road. There is no need of fiction to interest the young. There are *incidents* enough, without a particle of fiction about them, which will secure the attention of the young or old better, we believe, than romance. We say to the press, and especially the religious press, watch the fountains. Do not pollute those waters from which flow, continually, corrupting or purifying streams into every part of the land. Do not step down from your lofty eminence to pamper the vitiated tastes of the multitude. Keep your standard high—your banners floating in purer air than that which popular favor can-

ally generates—fearlessly resist the thousand influences which tend to weaken the moral sense and religious principle of our fellow men.

There are three departments of religious as well as secular literature, viz: Newspapers, Magazines, and Reviews. The first contain weekly reports of the religious world; the second, monthly intelligence, including useful family reading and some critical contributions to science and theology; the third, reviews in a still more extended manner the grand movements in christendom, the advancement or retrogression in sacred learning and general literature. Each class of these journals is needed and ought to be well sustained. The influence of devoted individual christians is said to be "the salt of the earth." The religious press exerts a similar influence. The former purifies by *example* and precept—the latter by *precept*. But while the individual preaches to one, or a small number, the press proclaims the gospel to thousands and tens of thousands. At this moment, the press is extending the word of eternal life, and millions of evangelical tracts, and other pious effusions of sanctified minds, into the darkest corners of the earth. It is estimated that at least 40,000,000 copies of the sacred scriptures have been issued and scattered abroad by the several Bible Societies. Tract Societies have scattered billions of pages of holy truth in various parts of the world. The religious press in the Sandwich Islands is annually issuing more than a hundred million pages of gospel truth, and some hundreds of millions of tracts have been circulated, by missionaries, in heathen lands. These and other winged messengers of the press, have instrumentally comforted the afflicted, made the widow's heart to rejoice, caused many of the heathen to forsake their dumb idols, and been the means of preparing multitudes for the enjoyments of bliss in heaven.

Baptist literature is gradually advancing, and is destined to exert a powerful influence throughout the world, in favor of religious freedom, adherence to the plain precepts of the Bible translated, independent church polity, and all the vital interests of humanity, as well as of apostolical doctrine and piety. Several of the religious papers in our denomination have been materially improved during the past year, and are all, as far as we know, exerting a salutary and extensive influence in favor of truth. Our monthlies are moving on with considerable energy, and have greeted several new ones during the year. The Baptist Memorial has presented its readers with the cheering countenances of seven of our most talented and useful brethren and fathers, some of whom have left the scenes of this world, and are celebrating the praises of their Redeemer, we believe, at the right hand of the throne on high.

IMPROVEMENTS IN THE MEMORIAL.

During the past year, the enterprising Publisher, Bro. Z. P. HATCH, has expended more money on engravings and contributions to the contents of the work, than has been spent during any previous year of its existence. Original Portraits, like those which have appeared, are very expensive, and constitute an era in *illustrated* Baptist history and biography. Some interested persons may occasionally utter a note of complaint against the portraits of living divines; but we are fully of the opinion that while they are living is the very best time to secure perfect likenesses. We find it extremely difficult, in many cases, to secure correct ones after the person's decease. These portraits (we hope, also, the accompanying sketches), will, in future years, be considered as invaluable by every Baptist. We shall continue to insert those of living, as well as of deceased ministers. This year we furnish our readers with an increased amount of matter upon each page, by using smaller type, and yet the appearance of the page is improved. We also present our subscribers with a new and expensive cover, containing a beautiful primitive scene, witnessed more than eighteen hundred years ago by those who lined the banks of the Jordan, in Palestine.

The money expended during last year upon the work has not been in vain, as the Memorial has been more prosperous than at any previous time. The numerous commendations from the press, and from private letters of the most respectable character, have been very encouraging to us. Our design has not yet been fully carried out, and cannot be until the circulation of the work is much larger than it now is, and until we shall be able to devote our undivided attention to our editorial labors. But we believe, from the encouragement which we have received during the year which is past, and from the energetic efforts which we know will be made this year by Bro. HATCH, the Proprietor, that the Memorial will be placed upon a firm basis. There is not a clergyman or a church in the denomination, who could not assist us by a few names of subscribers, and if, dear brethren, you wish for such a work as you say you do, and if you wish to have it reach that point of excellence which it should, why will not all, as some have already done, put forth effort in its favor? There is certainly a want of consistency between our expressed opinions and actions upon this subject. The periodicals of our denomination, as a general thing, suffer exceedingly both in the publishing and editorial departments for want of liberal support. We are certainly behind other denominations in this respect. It cannot be expected that publishers will invest as much capital, or editors employ as much time and talent, to improve our periodical literature, as they would if it was better

patronised. The Baptist Memorial might have twenty thousand subscribers if only a small general effort were made—only about two subscribers in each church. Then we could bestow double the amount of labor, talent and money upon it that we now do, and make it still more worthy of the confidence and support of our large and increasing denomination.

The offering of prizes for the best essays, by the Publisher (see Prospectus), will, we believe, draw out the talents of some of our best writers, and thus improve the contents of the work; but will our friends remember that all these improvements cost money, and the Publisher must eventually sink under such heavy responsibilities, unless the denomination shall generously come up to his help.

The work will be conducted nearly as it has been hitherto, but improved if possible with our limited resources. In our Monthly Record and Literary Notices we are obliged to be quite brief, in order to give room for general family reading. The Juvenile Department has been often necessarily omitted during the past year. We shall endeavor to insert occasional articles for youth, if we do not have a separate Juvenile Department. We would say that the services of some of the best writers in the denomination have been secured, to contribute regularly to the work.

With much reluctance on our part, we have consented to appear again as sole editor, and shall try to do the best we can under the circumstances. Rev. S. Remington, as an associate editor, has rendered us essential service during the past year, and will still lend us his aid as a contributor. Rev. J. Dowling, D. D., Rev. S. F. Smith, Rev. H. J. Eddy, Rev. W. Lamson, and others, will also enrich the pages of the work, as heretofore.

CONCLUSION.

In concluding, we would admonish our readers, with ourselves, that we are hastening to that bourne whence no traveler returns. Another year has passed away—a year of peculiar affliction to many of our patrons. The scourge of the Almighty has been spreading desolation over the fairest portions of the earth. The Angel of death, in his most terrific form, has entered our dwellings, and several who perused the pages of the Memorial last year, will read it no more! Their toils and sufferings upon earth are ended, and they have entered, we believe, upon those joys around the throne, which eye hath not seen, and heart hath never conceived. Are we prepared to follow them? Those who have been bereaved, we commend to the Saviour, "whose heart is made of tenderness;

whose bowels melt with love." Go to him and you shall rejoice, though in the deepest sorrow. We have been spared another year; but perhaps ere its close, we shall be called to follow those who have gone before us. Are we ready? And let us entreat those of our readers who have not yet made preparation for a better world, to delay no longer, lest finally, when too late, they be obliged to take up the lamentation, that "*The harvest is passed, the summer is ended, and we are not saved.*"

CALL TO THE MINISTRY.

AN INCIDENT.

MR. EDITOR:—The following incident occurred in the early history of Rev. Elisha Hutchinson, your respected father. Soon after he left the Congregational denomination, in which he received his education and commenced his ministry, he left New England, and went into what was then the almost unbroken wilderness of Western New York. He gathered a little society of Baptists, among whom was my own father (from whom I obtained this incident), and commenced preaching in log schoolhouses, barns, and under the forest trees. A council was called to ordain him. When asked to relate his *call* to the ministry, he simply said: "*I wanted to preach, and went at it.*" The members of the council asked if he had no trials? He replied: "No, I was happy in the privilege." After the candidate had retired, and the question of ordination came up, Elder David Irish, whose name is embalmed among the churches in that part of this State, objected to the call. How could a man be called to preach without severe trials? But the venerable Elder Warren replied, addressing himself to the objector: "The difference between the call of the candidate and yours and mine, is this. He heard the call and like an obedient son, immediately obeyed. We heard, but were disobedient. Like Jonah, we fled; but we were followed and chastised, and whipped into the traces with much difficulty. Now shall we object because the candidate was not as stubborn as we were?" The objections were waived and the candidate ordained. Yours fraternally,

H. J. EDDY.

Whatever duties God requires of us, we should willingly perform. It is wrong to contend against God until we are actually COMPELLED to submit.

BIOGRAPHICAL SKETCH OF REV. WILLIAM STAUGHTON, D. D.

BY THE EDITOR.

The excellence of our religion in all ages of the world, has shone brightly in the lives of its faithful adherents. The influence of example is greater than that of precept. The latter may convince the understanding, but the former will also move the heart. The consistent life of the christian, who is true to his sacred trust, and especially that of the watchman standing upon the walls of Zion, reflects a fresh and constant radiance upon the pathway to heaven—often silently subduing the hearts of sinners, and leading them to happiness and to God. This truth was strikingly illustrated in the subject of the following sketch.

William Staughton was born at Coventry, in Warwickshire, England, January 4th, 1770. His parents and grand parents were pious, and imparted to him those instructions which had an important influence in leading him into the way of holiness. His parents were both members of the Baptist Church of which Rev. John Butterworth (author of the Concordance) was pastor, and afterwards they became members of Dr. Rippon's Church, in London.

At the age of twelve, William wrote several poems, which were published, furnishing evidence of poetical talent of a high order. Two years afterwards he was placed in the family of Mr. Claybrooke, of Birmingham, to learn the trade of silversmith. While living there, his attention was directed to his soul's salvation by hearing a sermon from the words, "*Prepare to meet thy God.*" He was deeply distressed with a sense of his guilt for eight or nine months. The curse of God's righteous law was continually before him, and he could not rest at night.—This seriously impaired his health, and it was feared that his life would be speedily terminated. At last, as he lay upon his bed, in great agony, fearing to close his eyes for sleep lest he should awake in torments a ray of heavenly light burst through the clouds of despair which enshrouded his mind—the voice of inspiration whispered in his ear, "Come now and let us reason together, saith the Lord; though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool." Mr. Staughton, speaking of this event, says: "It was as though heaven had been opened upon my vision." His burden of sin rolled off, and his soul was filled with unspeakable joy. His health soon improved, and he went on his way rejoicing. He visited Long Buckley, and there publicly testified his attachment to the Saviour, and his desire to be instrumental in saving souls. His health having become

confirmed, he returned to Birmingham, followed his Lord into the watery grave, and united with the Cannon-street Baptist Church, under the pastoral care of Rev. Samuel Pearce.

About this time, at the age of seventeen he wrote a volume of Juvenile Poems, which, contrary to his own wishes, were published. We present one as a specimen.

LOVE TO JESUS.

I love my precious Jesus' name,
How sweet and charming is the sound!
I can but love thee, thou dear Lamb,
O, what a Jesus I have found!

'Twas Jesus set my conscience free
From guilt, that painful, pond'rous load!
Now he reveals himself to me,
And calls a worm a child of God.

'Tis he sustains me day by day:
He hath his gracious promise passed,
To bear me o'er life's changing sea,
And land me safe in heaven at last.

And can I too much love his name?
Impossible! it cannot be:
Rather, dear Lord, I blush with shame,
I feel so little love to thee."

He was soon after sent to the Institution at Bristol, to prepare for the ministry. While there, he supplied destitute churches with great acceptance, drawing out large assemblies though so young. He received several pressing invitations to settle as pastor, especially over the church at Northampton, after Dr. Ryland had resigned in order to accept the Presidency of the Bristol Institution. He declined accepting of those invitations, as he wished to cross the Atlantic and labor in these Western wilds. Rev. Mr. Furman, of Charleston, S. C., wrote for a young man to come over, and supply the Baptist Church in Georgetown, S. C.—Staughton was immediately fixed upon as the man. He came, arriving at Charleston in the fall of 1793, after a long and boisterous passage. He was married, by Rev. Dr. Furman, to Miss Maria Hanson, and soon commenced his labors at Georgetown, S. C., where a church was formed, and he became pastor of it; but the climate did not agree with him, and disliking the institution of slavery, after seventeen months, he concluded

to remove to the northern States. He was very popular as a preacher at Georgetown, drew large audiences, and was earnestly desired to remain longer as pastor.

In June, 1795, he removed with his family to the city of New York. He was kindly received by Dr. Foster, pastor of the First Baptist Church, and Dr. Stanford. Soon after his arrival at our city, the yellow fever broke out with terrible violence. He was attacked, and came very near losing his life. The following winter he received an invitation to take charge of an Academy at Bordentown, N. J., and accordingly removed to that place in the spring; but he did not realise his expectations, and became embarrassed in respect to the support of his family. Mr. Staughton preached often to the churches in the vicinity, and was ordained June 17, 1797. He was studious, and made high attainments in learning. At the age of twenty-eight, he received from Princeton College, the degree of Doctor of Divinity.

In January, 1805, Dr. Staughton received an invitation from the First Baptist Church, in Philadelphia, to supply them for one year, and in March, 1806, was settled as their pastor. The house, in which he preached, in Second-street, being small, was soon filled to overflowing, and it was found necessary to enlarge it; and then, even, it was full of attentive hearers. The Doctor was accustomed to preach four sermons on the Sabbath, during a considerable part of the time. Besides the usual hours of holding religious services, he preached at six A. M. in the southern part of the city, under a beech tree, where about one thousand persons usually assembled, and often large numbers were weeping on account of their sins. After six years labor with the First Church, Dr. S. resigned, feeling that his services were demanded in another part of the city. Nearly three hundred had been baptized by him during his stay with that people, and over one hundred had been added to the church by letter.

In 1811, the Sansom-street Church was formed, and Dr. S. invited, unanimously, to become its pastor; to which request he assented, Dec. 31, 1810, to the great regret and sorrow of the First Church. A large house was soon erected, costing $40,000, where he proclaimed the gospel faithfully to immense congregations. A revival soon commenced, which continued almost uninterruptedly while he remained with that dear people.

His labors in the cause of benevolence were not few. He proposed and assisted in forming the first Female Bible Society in the world, says his Biographer, Rev. S. W. Lynd, D. D., to whom we are indebted for most of the facts which we here present. During the whole time that he

remained in Philadelphia, he was engaged in teaching youth, and most of the time had a school of young ladies under his entire direction. In 1812, the Baptist Education Society of the Middle States was organized, and Dr. Staughton was elected Tutor, to instruct those young men who should present themselves, designing to prepare for the ministry.

Dr. Staughton was at the first missionary meeting held at Kettering, England, Oct. 2, 1792, which finally resulted in sending the devoted Carey and others as missionaries to India. In 1814, when the "Baptist General Convention" was formed at Philadelphia, he was immediately appointed Corresponding Secretary, which office he continued to hold till 1826, when it was decided to locate the Board of Managers at Boston. His duties in that station were various and arduous, as he had to direct, principally, the movements of that body, amid the almost insurmountable barriers which opposed its progress. In 1826, he was elected President of the Board of Managers, and re-elected in 1829 to the same office, which he held till his death.

In 1817, it was decided to endeavor to concentrate the educational interests of the denomination into one Institution. In 1818, the Board resolved that that Institution should be located at Washington, D. C., and it was finally called Columbian College. Dr. Staughton was elected President, and Rev. Ira Chase Professor of Languages and Biblical Literature. The former taught History, Belles Lettres, Rhetoric, and Moral Philosophy in the Classical, and Divinity and Pulpit Eloquence in the Theological Department. Soon after he accepted of the Presidency, he was deeply afflicted in the death of his companion in life, who expired in the triumphs of faith.

He did not resign his office as pastor of the Sansom-street Church in Philadelphia, till May 1823; and when he preached his farewell sermon, it is said that the whole congregation wept like children. Besides his onerous duties in the College, he acted as Chaplain to the United States Senate during two Sessions of Congress. His popularity in the College, in the city, and throughout the Baptist denomination, was very great, in consequence of which, students from all parts of the country, resorted to Columbian College to receive his valuable instructions. But for want of funds, the College and its officers were much embarrassed, and in 1827, the Doctor traveled through some parts of the South, to raise funds for the Institution. While at Charleston, S. C., he received intelligence of still greater embarrassments in respect to the College, and having himself been often blamed, he resigned his office as President.—This threw the Trustees upon their own resources, and the denomination

were aroused to make better provision for the College, and the support and comfort of its officers.

Dr. S. soon returned to Philadelphia, and supplied the pulpit of the First Baptist Church awhile. He received calls to settle with several churches; but they did not exactly suit his views. He finally received a call, Sept. 4, 1829, to the Presidency of the Literary and Theological Institution, established at Georgetown, Ky., which office he accepted. In August of the same year, he married his second wife, Miss Anna C. Peale, of Philadelphia, and on the 20th of the following October, left for Georgetown; but was never permitted to reach the place of his destination. His accumulated anxieties and afflictions had seriously impaired his health, and he left his friends at Philadelphia with a heavy heart.—When he reached Baltimore, his friends observed that he was rapidly failing. He proceeded to Washington, and his health improved a little, so that he was able to preach once, and to write a few letters. Then his disease returned again with renewed virulence. He was wandering in his mind at times, but enjoyed, when rational, the cheering presence of his Saviour. Just before his death he said, speaking of eternity, "*All is right; all is right.*" He lingered till Dec. 12, 1829, when, after uttering three mournful sighs, his spirit took its flight to realms of blessedness above. His age was fifty-nine years, eleven months, and eight days.

The manner in which he left the world is thus described by his afflicted companion:

"I was awakened by his appearing to be in pain, which in a few minutes went off. A little before twelve o'clock, I observed a slight motion in his limbs. I looked in his face, his eyes were fixed. I put my arm under his head, and said, 'My husband, my dear husband, look at me, look at your wife.' Alas, he did not seem conscious of my voice or touch. We all stood in silence around his bed, no sound or breath was heard from him. In a moment or two more, three low, soft, sweet sighs, were breathed by him, and again all was still. O, I shall never, never forget that moment of agony. James raised his hand, as a token of silence, we still listened to catch another sweet, mournful sound. It was, as our dear James observed to me afterwards, like the wind softly sweeping over the fine chords of an Æolian harp. I continued with my arms around him, listening in vain for another breath, or some signs of life—his dear eyes closed, as though he had sunk into a sweet sleep, only to see his Saviour's face, without a veil between."

His death was deeply lamented in Washington, and immense numbers attended his funeral, and endeavored to look once more upon one whom they had so much respected.

Dr. Staughton was truly a *pioneer* in Baptist literature and benevolence. He is identified with our earliest systematic efforts as a denomination, in the cause of ministerial education. His labors were arduous, his anxieties great, and the obstacles which impeded his course almost insurmountable. Yet he toiled on under a weight of responsibility, perplexity, and sometimes abuse, which would have overwhelmed many strong minds, exhibiting a perseverance, fixedness of purpose, and ardent attachment to the cause of the Redeemer, rarely to be met with.

His literary attainments were of the most respectable character. He was much interested in the Natural Sciences, and pursued the study of them to a considerable extent. He was also a good linguist, and once published an edition of Virgil, with notes, which has been extensively used as a text book by students. He was an admirable poet, as we have intimated, having written a variety of pieces, containing some of the finest specimens in the language. He had a vigorous *intellect*, and could reason logically and powerfully; but he was distinguished more by his vivid *imagination*, and the overflowing *sympathies* and *benevolence* of his nature, which often gushed out in bursts of pious eloquence that moved whole assemblies at the speaker's will. His thoughts were rich, brilliant, searching, and at the same time, clothed with such beauty and grandeur as to captivate and subdue the most obdurate heart. His power of *description* was wonderful. Especially when describing the sufferings of Christ, he would almost open the everlasting gates, and unfold the glories of the once expiring Saviour, to the weeping, rejoicing disciples, who hung with the deepest emotion upon his lips. It is impossible to describe the power of his eloquence. It must be heard and felt to know what it was. Eternity alone can reveal the real effect of his untiring efforts to save the souls of men. Says Dr. Sharp, who was his pupil, and often heard him, "Many a time I have seen a crowded assembly now held in breathless silence—now all in tears—and now scarcely able to remain on their seats, while listening to the 'glorious gospel of the blessed God,' delivered with such sublime and heart-thrilling pathos, that if angels had been spectators, they must have been enraptured with the scene." He was *conscientious* in his actions. He may have sometimes erred in judgment; but his motives were pure, and his whole aim seemed to be to do good, and to aid instrumentally in saving a ruined world. He was an admirable specimen of a *christian gentleman*. He would never do a mean act, even if he was obliged to suffer in consequence. He was *pious*—ardently attached to his Master's service, and delighted to hold sweet communion with him. His piety was the secret of his success in subduing, instrumentally, the flinty heart.

MR. NOEL ON BAPTISMAL REGENERATION SEVEN YEARS AGO.

BY REV. J. DOWLING, D.D.

SINCE the recent secession of the Honorable and Rev. Baptist W. Noel from the Episcopal Church of England, and his union with the Baptists, we have been much interested in tracing the progress of truth in Mr. Noel's mind for the last eight or ten years, by the perusal of a series of discourses on Baptismal Regeneration which he preached in December, 1842, and January, 1843. These sermons contain a most noble public testimony against the leading tractarian error which was just then advocated with much zeal by Dr. Pusey and Newman, at Oxford, and were soon collected and published in a volume, upon "Regeneration, with especial reference to the doctrine of Baptismal Regeneration." The reader of these sermons cannot but be struck with the boldness, courage, and independence, with which the honorable and reverend preacher opposes the anti-scriptural and semi-popish doctrines of Oxford, and maintains the glorious protestant doctrine of the Bible only as the ultimate rule of faith. It is interesting to observe the struggles of a noble and ingenuous mind, in its gradual advancement from error to truth; on the one hand, impelled by love to the church of his choice, endeavoring to to vindicate her fame from the charge of unscriptural errors; and on the other, compelled by the force of truth to make admissions of the teachings of scripture, which are plainly inconsistent with the doctrines of that church, and which honestly followed out, led inevitably to the position Mr. Noel now occupies. Who would suppose, that is unacquainted with Mr. Noel's preaching and writings, that the sentence which we here place on record, is taken from a sermon which he preached seven years ago, on the 8th of January, 1843? He is endeavoring—though in our opinion inconclusively—to establish a presumptive argument that Baptismal Regeneration cannot be the doctrine of the Prayer-book from the known opinions of the Reformers who compiled its formularies. The language is essentially Baptist. Who can wonder that an honest man like Mr. Noel, who could seven years ago see thus far, should in time become a Baptist?—Mr. Noel says: "I have already endeavored to prove to you from various portions of the Word of God, that *the Scriptures uniformly require repentance and faith to precede the baptismal rite;* that in the early Church, the profession of faith and repentance was ever required, as preliminary to baptism; and further, according to Scripture, 'whosoever believeth that Jesus is the Christ, is born of God'—in other words, is regenerate; and, consequently, that the early Church, guided by the

apostles, required in its practice that regeneration should precede baptism. Since our Reformers made Scripture their exclusive authority in laying down doctrine, we might therefore at once anticipate, that the doctrine which they would teach, would likewise be, that regeneration should be required in order to the right reception of baptism."

It is not surprising that after the publication of these discourses, many churchmen should have declared that Mr. Noel was a Dissenter at heart; and although he himself, probably thought at the time, that he was still a very good churchman, yet, after reading the avowals which he there makes of the spiritual nature of true religion, personal responsibility and accountability to God, and the paramount authority of scripture above all tradition and above all church dogmas and church authority, it required no great sagacity to predict that Mr. Noel could not long continue in the Episcopal Church; nor did it need a prophet's ken to foretell, that if consistent with himself, he could never stop short of that doctrine which he has now embraced, and that communion which he has now entered. The two peculiar and fundamental principles of the Baptists, are—the Bible only, and not tradition or church authority the rule of faith and practice—and personal responsibility in matters of religion. The former compels us to reject infant baptism, because it is not in the scriptures; the latter because it interferes with the personal responsibility of the sinner before God, and while in the state of unconscious infancy, performs for him that which the doctrine of personal responsibility requires should be left to his own free choice when arrived at years of understanding. The *principles* were plainly and boldly avowed by Mr. Noel in 1843. It required the thought and reflection of six years, to discover *the consequences* of those principles, and to follow them out to their legitimate result, by the rejection of Infant Baptism.

Two out of the thirteen discourses referred to, were intended to prove that, "Baptismal Regeneration is not a doctrine of the church of England." We trust our honored brother will excuse us, if we say that, however these two discourses may have proved his love to his church at that time, we have ever regarded them as by far the weakest and most inconclusive of the series. In our view, Baptismal Regeneration *is* a doctrine of the Episcopal church, most plainly and unequivocally avowed in its Catechism and service for the Baptism of Infants; and probably since a high judicial authority has recently decided that Baptismal Regeneration is a recognized doctrine of the Prayer-book, and of the Episcopal church, we may be excused for saying that it is to us a matter of wonder, how any conscientious Christian minister who rejects this anti-scriptural doctrine, can continue in her communion. In the mind of Mr. Noel, at

the period referred to, there seems to have been a kind of lurking suspicion that, after all, it might be true that his church does teach the doctrine of Baptismal Regeneration, else why the necessity that one of those discourses, and that perhaps the most satisfactory of the whole, should be preached in order to show that "the doctrine of Baptismal Regeneration is not to be received on church authority." In this discourse, Mr. Noel assumes that Baptismal Regeneration cannot be the doctrine of the church of England, because she holds, "that every ungodly person—baptized or not—must undergo that great moral change, declared in Scripture to be a new birth," and in reference to this latter doctrine he lays down the following principle, worthy of being placed, side by side, with Chillingworth's famous declaration, "The Bible only the religion of Protestants." "But first," says Mr. Noel, "I would most carefully guard you against the idea, that *because* it is the doctrine of our Church it is therefore in the least more established. It is established *because it is the doctrine of the Word of God; and no authority of this of any other Church can add in the least to the authority it deserves to exercise over our mind.* If, on the other hand, it should appear to any one *not* to be the doctrine of our Church, it follows that the Church must be in error; the opinion of the Church cannot in the least alter the doctrine of God's Word, and if that Word is plain to every earnest reader, then, WHATEVER MAY BE THE DOCTRINE ESTABLISHED BY THE CHURCH OF ENGLAND, CONTRARY TO THE WORD OF GOD, MUST BE ERROR." In the same sermon he says: "These are times for both thought and action; and if there be one description of work, which seems more important than another in our day, it is this—that we should uphold the AUTHORITY OF GOD'S WORD IN OPPOSITION TO ALL HUMAN AUTHORITY."

By the application of these genuine Protestant principles to the polity and doctrines of the Church of England, Mr. Noel has been enabled, by the grace of God, to follow truth to its legitimate result. He has discovered that the doctrine of Scripture is that "Christ's kingdom is not of this world," and as that Scripture axiom is fatal to the existence of a national church in connection with the State, he has come out from that corrupt establishment and has explained his reasons for this decisive step in his celebrated work on "the Union of Church and State." He has also discovered that Infant Baptism, though a doctrine of the Church of England, is no more a doctrine of the Scripture than is the doctrine of Baptismal Regeneration. He has therefore rejected it, and regarding himself as unbaptized, he has been immersed upon a profession of his faith in the Lord Jesus Christ, and has given his reasons for this step in his no less valuable and scriptural "Essay on Christian Baptism."

"A TIME TO KEEP SILENCE."—Solomon.

BY REV. WILLIAM LAMSON.

One almost wishes the wise man had gone farther, and told us *when* to be silent. But a second thought convinces us that he could not do this, without entering into a detail that the design of the Bible does not admit of. If, for instance, he had entered into such detail in regard to every season which he has mentioned in connection with the words quoted, he would have written a book as large, at least, as the whole Bible. And besides, God never designed by his revelations to preclude the exercise of judgment. He never purposed to give us a set of rules to be mechanically followed. Hence, even in the duty of prayer, we have only general precepts. He has told us that it is his will that men everywhere should pray; but when, and how often, is left to each individual to decide for himself. We see at once, that a volume which was designed to be a full directory for all human conduct, must necessarily be thus general. Hence Solomon says, "There is a time to keep silence;" and having said this, he waives the matter. There is such a time—let each one study to know when that time is.

I do not believe this declaration of the wise man has attracted much notice, even from the readers of the Bible—not nearly as much as many others of his sayings. I may be mistaken on this point; but of one thing I am certain, I have very seldom heard it quoted. I have many times heard Solomon quoted as authority for laughing and for dancing; but if I ever heard him quoted as authority for keeping silence, it has escaped my memory. Now I should not be surprised, if the statistics could be ascertained, to find that there were ten who knew that Solomon had said, "there is a time to laugh and a time to dance," to one who knows that he has said "there is a time to keep silence." The reason for this it would not be difficult to discover. Almost all have a disposition to laugh, and many a strong inclination to dance, and they are glad to set their consciences at rest by quoting so high authority. The memory easily retains what seems to coincide with our inclinations. But I suppose very few have been troubled with an inordinate disposition to be silent, and therefore have not sought so earnestly for something to justify them in this. There is nothing that so stimulates to diligent search as a disturbed conscience.

But I have already kept the reader too long from that which was my main purpose—to speak of some of the times for keeping silence. As Solomon has left the matter thus indefinite, without laying any claim to

[redacted] wisdom or inspiration, I have thought I might point out a few seasons which have occurred to me in which it is wise to be silent.

But before I do this, I would say a word or two about silence.

Silence has often great power. It is sometimes a most forcible reprover. Some men have been capable of administering very severe rebukes in words. Hence they have had the epithets of burning, scorching, withering, and the like, applied to them, and men have dreaded their censure as much as a painful scourging. But I doubt if any words ever equalled in severity the reproof which silence has sometimes administered. A judicious silence has been made to carry home the most burning rebuke. There is one remarkable instance of this, which has, no doubt, occurred to the reader. When Peter had denied Christ, there was not one reproving word uttered by the Master, but a silent look awakened the most harrowing memories, and sent him out to weep bitterly. Let any one endeavor to clothe in words a reproof that would have been fitting to that occasion. He will find he cannot do it. It was an occasion when words were too weak for the purpose, and silence alone had the needed power. There perhaps never was an occasion that equalled this; but there have been many that resembled it—many in which silence exceeded in severity any form of words.

But silence has sometimes been a forcible instructor. The most common mode of teaching is by words; but many and valuable have been the lessons taught by a judicious silence.

To return, however, to the purpose already expressed, of pointing out some of the times for keeping silence.

The first time I would mention, is when one is angry. It is a time for the lips to be closed, and the tongue to lie still, when the bosom is filled with anger. But you say this is a most difficult thing. There are few times when the inclination to speak is so irresistible, and when the tongue is so ready to be eloquent as then. True, most true; and it is a singular fact, that nearly all the seasons which demand silence are of this very character—seasons when the impulse to speak is the most irresistible. To learn to be silent, therefore, is a most self-denying lesson. But that one should be silent when angry, can, I think, be made most apparent. In the first place, it is the duty of the angry man to get rid of his anger as soon as possible. But every word spoken at such a time, is but adding fuel to the flame. We sometimes hear persons speak of giving vent to their anger, that they may be relieved—seeming to imply, that by pouring forth a torrent of passionate words, they were emptying their breasts of the anger. But if such be the meaning it is a great mistake, as all experience will prove. There is no means so effect-

ual for increasing the angry feelings. Silence is the most effectual remedy. But another reason: An angry man is not himself. Anger is a species of insanity. The judgment is then overpowered, and if any thing is said, it is more likely to resemble rather the wild ravings of a maniac than the expressions of a sound mind. And finally, if one is angry, it is either with or without a cause. If he is angry without a cause, he certainly should keep silence. But if he has cause for his anger, and he who has occasioned it deserves reproof, he should certainly wait till anger has subsided before he attempts to administer it. It is most clear, then, that it is a time to be silent when the bosom heaves with anger. Let not a word be uttered then. We read that Jesus was angry on one occasion. I suppose that it was a very different anger from that which so often irritates us. It was mingled with grief. Still it is instructive to notice what he did. He did not speak a word; but he looked round about on them who had been seeking an occasion to accuse him. A silent look—that was all.

Another occasion for silence is when one is falsely accused. There may be times when it is a duty to refute a slanderous report; but in the great majority of cases, in almost all, silence is by far the most effectual. Nothing so certainly tends to bring the falsehood home, *retaliatively*, upon him who sent it abroad, as for the injured one to be silent. But let a man set himself diligently to work to refute every false thing that may be said of him, and if he have much to do with the world, he will seldom be out of employment. And besides, by taking this course, he is giving the slanderer all the advantage in the world, and is taking upon himself a most difficult task. Nothing is more difficult than to prove a negative. Let any man make an assertion, and however false it may be, you will find it no easy thing to prove it so. To attempt, therefore, to reply to a false accusation is, ordinarily, to place one's self in the most unfavorable position. Few men, who have had the self-command to treat such accusations with silence, have ever suffered from them in the end. I knew a man of God who bore false accusations for six years in silence, daily committing himself to God in full confidence that he would, at the same time, cause his innocence to be proved. And that confidence was not disappointed. His patient endurance was rewarded by a complete vindication.

It is a time to keep silence when one has nothing to say. It was one of the lamentations of John Foster, that so much that was written and printed actually said nothing. You read whole pages without feeling that your stock of knowledge has been in the least increased, or that any familiar thought has been brought home with new power. Printed words

have passed under your eye—that is all. Many a thoughtful reader has felt like uttering the same. But what is thus true of printed language, is still more immediately true of spoken language. It is much easier to utter words from the lips than to send them forth from the press, and hence, persons who have nothing to say, are frequently the most constant talkers. One has many times wished, in public meetings, that the grace to keep silent had been more commonly bestowed. Men who have something to say, whose matured thoughts would be a public benefit, are compelled to be silent, because certain persons who have nothing to say, do not know it.

"A man that speaketh too much, and museth but little and lightly, wasteth his mind in words, and is counted a fool among men."

I have suggested but a few of the more obvious times for keeping silence. There are many others, which a little reflection would suggest. Let each one remember that inspiration has assured us there is "a time to keep silence," and study to know when that time is."

REV. JOHN SHEPHERD.

Of one of the eminent men bearing this name, it is recorded that he was greatly distinguished for his success in the pulpit. When on his death-bed he said to some young ministers who were present, "The secret of my success is in these three things:

"1. The studying of my sermons very frequently costs me tears.

"2. Before I preached a sermon to others I derived good from it myself.

"3. I have always gone into the pulpit as if I were immediately after to render an account to my Master."

All who knew that devoted man would have united in expressing his secret in three words—"In the closet."—*Clergy of America.*

SINGULAR NOTIONS OF TACITUS

IN RESPECT TO THE ORIGIN AND RITES OF THE JEWS.

BY REV. H. J. EDDY.

It is strange that he who has obtained the highest rank among the historians of Greece and Rome, and who flourished in the first century of the christian era, should be so deficient in the history of a people so near to Rome, and so often at war with that Empire. It would seem that Tacitus gathered his views from the idle gossip of the times. There is just about as much truth in them, as would be expected from the irresponsible rumors of an idolatrous and prejudiced people. Why he did not obtain more accurate information is not known. The history of the Jews was accessible. Josephus lived at Rome, and in the reign of Domitian, published his history of the wars in Judea. The historian might have availed himself of this source of information. Tacitus mentions five different nations from whom, it was *supposed* by different writers, that the Jews originated, viz: the Cretans, Egyptians, Ethiopians, Assyrians, and ancient Solymans. In view of all these clashing opinions, he draws the following strange conclusions, which he declares to be universally admitted. A terrible disease, contagious and pestilential, disfiguring the face, and making the whole body loathsome, had overspread ancient Egypt. The king, Bochoris, had recourse to the oracle of Jupiter-Hammon, and was ordered to gather up all the infected, and banish them. Search was immediately made, and all the sufferers were carried in company into a barren desert, and left to perish under the displeasure of the gods.—Some rumor of the plagues of Egypt were doubtless afloat, from which the historian framed the above.

He proceeds to say, that while "this vulgar herd was sunk in deep despair," there appeared among them a man named Moses, declaring that he was divinely sent to be their leader. Under him they commenced their march, they knew not whither. They came near perishing for want of water, when a herd of wild asses were seen climbing a steep, rocky ascent, which was overtopped with trees. Moses followed them, and obtained an abundant supply of water. They continued their march six days—on the seventh they halted, expelled the native inhabitants, built their city, and dedicated their temple. He further declares that Moses gave them a form of worship and religious ceremonies, unknown to any other age or country. The figure of the ass, which guided them to the springs of water. was consecrated in their temple [Tacitus ought

to have known better than this], and that the Jews abominate what the Romans hold sacred, and hold sacred what the Romans abominate. In contempt of the gods, says he, they slay rams and oxen in sacrifice.—They commemorate famines with a solemn fast. In commemoration of having hired a quantity of grain to relieve their wants, they make their bread without leaven. The *seventh day* is one of rest because their labors ended on that day, and "every seventh year is devoted to repose and sluggish inactivity." He complains of their unsocial habits, of their sullen and inveterate hatred of other nations, of their mark of circumcision, *by which they may know each other*. How ignorant was the historian of the design of this Abrahamic rite! He complains that they instruct all who embrace their faith, to despise the gods—that they encourage internal population, and for this purpose do not allow parents to put their children to death, as did the Romans—that they never burn the bodies of the dead, but bury them like the Egyptians, and that they have the same notions as the Egyptians regarding the future state of the dead. The Egyptians believed in future rewards and punishments. He admits that the Jews differed from the Egyptians in their notions of a Supreme Being. While the former worshipped various animals and symbols, which are the work of man, "*the Jews acknowledge one God only, and him they see in the mind's eye, and him they adore in contemplation—condemning, as impious idolaters, all who, with perishable materials wrought into the human form, attempt to give a representation of the Deity. The God of the Jews is the great governing mind that directs and guides the whole frame of nature, eternal, infinite, and neither capable of change, nor subject to decay.*"

Oh, why did not the great historian pause and reflect upon the sublime truth of the divine excellence—"the great governing mind that directs and guides the whole frame of nature—a Deity he could so well describe, but whom, by describing, he deemed he should make odious to his readers? Why did not this lead him to see that the despised race were far in advance of his own idolatrous countrymen in their knowledge of truth? It was all prejudice. He passes on with the record as though he had penned only what would render it odious to the enlightened reader. He adds that some suppose the God Bacchus was the object of Jewish worship; but he says that cannot be so, for the Bacchanalians celebrate their feast days with mirth, and carousing banquets, while the Jews have gloomy ceremonies, full of absurd enthusiasm, mean and selfish. The great festivals of the Romans were celebrated with songs and dances, with revelings and drunkenness; but the Jews clothed themselves with sack-cloth, and wept and prayed, and offered sacrifices to

God, by which they set forth the Hope of Israel; hence, the great historian pronounces their rites mean and sordid.

To us it seems strange that a man of the profound learning and ability of Tacitus, should commit such blunders in Jewish history, and it must lead us to receive his other statements with caution. Is it not also strange, that Voltaire and his school, should seize upon these statements, which a prejudiced historian gathered from the irresponsible and idle gossip of a prejudiced and superstitious people, and affect to believe them with all their inconsistencies, rather than acknowledge the writings of Moses and the Apostles, or even the history of Josephus? Yet that infidel has even exceeded Tacitus in his misrepresentation of Jewish history and character. But the time has come when the writings of men are not respected for their beauty of style, while they are deficient in truth, fact and candor.

REV. DR. RODGERS.

The Rev. Mr. Forrest, a minister of the Associate Reformed Church, in speaking of the late Dr. John Rodgers of New York, says:

A few years ago, I related to Dr. Rodgers an anecdote of a Scottish clergyman, who, while preaching from Hebrews xi. 32, "And what shall I more say? for the time would fail me to tell of Gideon," &c. observed, "My brethren, here are some very rough-spun saints; really, if the Spirit of God had not decided this matter, it would have been hard work to have admitted them among the number. But, my brethren, this teaches us that if we get to heaven, we shall see many folks there that we did not expect." Dr. Rodgers observed, "Yes, my friend, I expect to see in heaven, among other wonders, three very great ones: some there whom I did not expect to have seen there; others not there whom I had great expectations of seeing there; but the greatest wonder of all will be to see myself there, the chief of sinners, pardoned and sanctified by the grace of God."—*Clergy of America.*

A DREAM OF HEAVEN.

Come, sister! sit beside me,
And raise the window high,
The breeze is now denied me.
That sweeps so gently by.

There, that is quite refreshing,
It cools my fev'rish brow;
Come, dear, and share the blessing
I am partaking now.

Sister, the God that loves us,
His mansion has afar.
Beyond that blue above us,
Or yonder twinkling star.

I've seen His blissful dwelling,
Dear sister, long ago;
When sleep was o'er me stealing,
Just at the morning's glow.

As if on downy pinions,
I soar'd up through the sky;
Until the Hill of Zion,
Burst on my raptured eye.

The pearly gates were open,
And, oh! how close did stand,
In phalanx, all unbroken,
The happy angel band.

On either side extending,
As far as eye could trace,
They stood as if to welcome
A sinner, saved by grace.

The golden bells were pealing,
And, oh! each holy chime
New glory seemed revealing
O'er all that heavenly clime.

I neared those shining portals,
Expecting soon to be
Escorted by the angels,
My blessed Lord to see.

That land of bliss and glory,
So peaceful, calm and bright,
In grandeur lay before me,
Most beauteous and bright.

My soul was filled with rapture,
I thought my conflicts o'er;
And I should range forever
That love-illumined shore.

The thought was so transporting,
I leaped to gain the prize;—
The effort broke my slumber,
And brought me from the skies.

But, oh! the vault of heaven,
Could not retain the sound
Those golden bells had given,
It floated still around.

Long had it power to soothe me,
When guilt my soul oppressed;
I felt that God still loved me,
And I should gain that rest.

Sister, I'm faint and weary,
Come, lay me down once more;
All, all is dark and dreary,
Save that immortal shore.

No sin, no sorrow ever,
Sheds there one darkling ray;
But Christ, my blessed Saviour,
Shall wipe all tears away.

Sick Bed, Oct. 30, 1849.

MRS. LYDIA BAXTER.

Seek increasingly the union and usefulness and holiness of the church. "Pray for the peace of Jerusalem, they shall prosper that love her." Cherish a sincere and constant attachment to all its members in par ticular. "See that ye love one another with pure hearts, fervently."

Monthly Record.

MISSIONARY INTELLIGENCE.

MISSIONARIES TO THE INDIANS.—The Indian Advocate informs us that Rev. S. Wallace and lady, of Dover, Ky., have been appointed as missionaries to the Creek Indians. Mr. Tilford, a liberally educated man, is to accompany them.

AFFLICTION OF A MISSIONARY IN BURMAH.—Rev. Mr. Stevens has lost a second son since he has been toiling on that benighted shore. Mrs. Stevens writes thus: "There is no comfort in thinking of his hours of suffering, of the violent state of disease, but there is comfort in thinking of a Father taking him home. There is no comfort in thinking of leaving that pretty little body, with the opening rose-bud in his hand, in its dark, narrow bed, by the side of the long since mouldered form of his elder brother, (Calvin Haven Stevens, who died Feb. 19, 1846, aged 3 years, 5 months,) but there is comfort in seeing him, as I plainly do, by his angel brother's side above, with his smaller harp, yet equally sweetly tuned to his Saviour's praise."

STATISTICS.

NUMBER OF CHURCHES IN MASS.—The Christian Observatory informs us, that "in 1696, which was seventy-six years after the landing at Plymouth, the churches in Massachusetts were, one Episcopalian, one Baptist, and seventy-four Congregationalist. There was also a congregation of French refugees in Boston, who had a place of worship in School-street, which was subsequently occupied by Rev. Andrew Croswell's congregation till his death, and then went into the hands of the first Roman Catholic congregation.

In 1767, after a hundred and forty-seven years, the Episcopalians numbered 10 assemblies; the Friends, 13; the Baptists, 16; the Congregationalists, 280.

Twenty-three years later, in 1790, the Roman Catholics had one church; the Universalists, 1; the Friends, 6; the Episcopalians, 11; the Baptists, 83; the Congregationalists, 352.

At the beginning of this century, the Roman Catholics were still but 1; the Universalists, 4; the Friends, 8; the Episcopalians, 14; the Methodists, 29; the Baptists 93; the Congregationalists, 352.

The number of churches in 1847, connected with the several denominations is estimated thus: Free Will Baptists, 7; Swedenborgians, 10; Friends, 14; Christians, 30; Episcopalians, 55; Roman Catholics, 58; Universalists, 145; Unitarians, 164; Methodists, 181; Baptists, 223; Congregationalists, 439—in all, 1,136. From this it appears that the Orthodox Congregationalist churches comprise about one-third of all the churches in Massachusetts; the Baptists, one-sixth; the Unitarians, one-eighth; the Universalists, one-ninth; the Roman Catholics, one twenty-third; and the Episcopalians, one-twenty-fifth."

RUSSIA.—Dr. Baird estimates that there are 46,000,000 of people in Russia, who are (nominally, at least), of the Greek Church; 5,000,000 Roman Catholics, chiefly in Poland; 3,000,000 Protestants; 1,800,000 Jews; 1,000,000 Armenians; 4,500,000 Mohammedans, and 3,500,000 Pagans.

DESTITUTION IN LONDON.—There are 30,000 common thieves in London; 10,000 children learning crime; 3,000 houses for stolen goods, and about 10,000 common gamblers. The Weekly Despatch, an infidel paper, has a circulation of 150,000 copies a week in the city. The population of London is now 2,250,000 souls. There are 100,000 people in the metropolis alone, unprovided with the means of religious worship. There are about 108,000 female servants in London; of this number from 14,000 to 16,000 are daily changing places. Upwards of 50,000 persons are now inmates of the London workhouses —60,000 are receiving out-door relief, and from 1,000 to 2,000 nightly shelter themselves in the refuges for the houseless. In addition to this number there are thousands who live by criminal practices; a fearful amount of misery, which no practical philanthropy seems likely ever to diminish.

ITEMS.

DEATH OF REV. LUKE BARKER.—We were astounded to learn that this excellent man has left the scene of his labors in this world. Only a few days before his death, he was in our office, as well and as cheerful as ever. Surely life is but a vapor. How soon shall we all have passed the bourne whence no traveller returns! Bro. Barker was a successful physician, and for many years has also been pastor of the Laurens-street Baptist Church of this city. Being a man of means, he refused to receive any salary for his faithful ministerial labors. He has also been, during the last ten years, one of the most efficient members of the Board, and Chairman of the Committee of Publication and Finance, of the American and Foreign Bible Society. He has labored assiduously to promote the interests of Bible translation and distribution, devoting a large portion of his time and liberal contributions to that good work. Dr. Barker began to feel unwell on Sabbath day, Dec. 9, but was able to preach in the evening. On Tuesday evening he spoke in a prayer-meeting, and was more ill after returning home. His lungs were severely diseased, and he continued to grow worse until Thursday morning, Dec. 13, when he fell asleep in Jesus. He has had a kind of presentiment of his speedy dissolution for some time past, and was in daily preparation for his departure. His interesting Chronological arrangement for the daily reading of the Scriptures, contained in the closing page of each No. of the Memorial during the past year, will now be valued we think more than ever. His afflicted widow and other relatives have our warmest sympathies and prayers.

EUROPE.—There seems to be a calm on the Continent. Tyranny, for the present, has placed his iron heel upon civil and religious freedom, and the thousands of true patriots in Paris, Rome, Vienna, Berlin, and Venice do not dare to raise their voices in defence of the rights of humanity.

TURKEY AND RUSSIA.—Letters from Widdin state that all the Hungarians and Polish refugees had been transported from Widdin to Shumla. The first portion left on the 30th, under ex-General Bem, now Murat Pacha, Massares and Count Fay. The second portion left on the 31st ult., commanded by Gen. Stein, now Fehras Pacha, and Kmelli, now Kiamil Pacha. These both included the apostatized. The Magyars left on the 3d, headed by M. M. Kossuth and Balogh.

REV. J. DOWLING, D.D., of this city, has resigned his office as pastor of the Berean Baptist Church, and become pastor of the Hope Chapel Baptist Church located in Broadway. He has labored several years with the Berean Church, and its members have become very much attached to him and know not how to part with him. He goes to labor with a comparatively new interest, and will doubtless be instrumental in building up a large and strong church as he has done in Bedford-st.—May the Lord bless his labors to the conversion of many precious souls.

TO A CONTRIBUTOR.—In answer to the inquiry whether a series of articles upon "the Family as a divine institution and some of the means of making it as efficient for good as it should be," would be suitable for the Memorial, we say yes. We hope the articles will be forth coming.

MADISON UNIVERSITY.—The Committee appointed by the educational convention, convened at Albany Oct. 9th, "to induce the plaintiffs in the suit now pending against Madison University to discontinue such suit," have not been successful, and, according to the instructions of the above said convention, the Committee met, Dec. 6, at Rochester, to deliberate upon the course which it is proper to pursue.

UNION SUNDAY SCHOOL VISITOR.—This is a monthly paper published at Hillsdale, Michigan, at 50 cents per annum. A good little paper.

PANORAMA OF THE NILE.—This is now exhibiting at 539 Broadway, in this city. A fine view is presented of Thebes, and its antiquities, the famous temple of Denderah, and most of the places of interest on the great river of Egypt. As that country was the cradle of the arts and sciences in the earliest times, it is extremely interesting to jump into a boat and sail up the Nile on one side and back on the other, and look upon those temples, caverns and immense pyramids, while all manner of fowls, crocodiles, hippopotami and other living things are swarming about you. The exhibition is accompanied by Egyptian airs of mournful music, and very interesting explanations by the proprietor, Mr. Gliddon, who has himself visited those scenes in Egypt. Our friends would be richly paid to go and see the painting.

THE MEMORIAL GRATIS.—We are happy to find that large numbers of clergymen and others are securing the Memorial for 1850, by obtaining three subscribers and forwarding the money, in accordance with our offer in the Prospectus. Every subscriber can thus, with very little trouble, receive his own copy of the work gratis.

DEATH OF REV. JOHN PECK.—We had scarcely recovered from the surprise and sadness produced by the sudden death of Dr. Barker, before we received the solemn tidings that Father Peck is no more. He expired Saturday morning, Dec 16, in this city, triumphant in the expectation of soon entering upon his inheritance in heaven. The funeral services occurred in the Oliver-street church of this city on Monday, Dec. 17, where a large and solemn assembly was addressed by several of our ministering brethren.

The death of this devoted man will be deeply lamented by the whole denomination to which he belonged, and especially by Baptists in the Middle States, where his labors of love were more abundant than in other parts of the country. He was not a great man; but his piety, active zeal, perseverance in the cause of his blessed Master, and unpretending goodness, have caused him to be universally beloved. As we intend to give a sketch of his life in the February No. of the Memorial, with his portrait, we shall say no more at present. We had already spoken to him previously to his death, to furnish the principal facts in his history, which he had promised to do. But he has been called home to tell the heavenly inhabitants of his toils, sufferings and joys, while passing through this vale of tears.

POPULATION OF THE GRAVE.—From extensive calculations it seems that the average of human births per second, since the birth of Christ to this time, is about 915; which gives about thirty-two thousand millions; and after deducting the present supposed population of the world, (nine hundred and sixty millions), leaves the number of thirty-one thousand and forty millions that have gone down to the grave; giving death and the grave the victory over the living to the number of thirty thousand and eighty millions. Of this number in the grave, about 9,000,000,000 have died by war; 7,920,000,000 by famine and pestilence; 500,000,000 by martyrdom; 580,000,000 by intoxicating drink; and 13,000,000,000 natural and otherwise. Thus it will be seen that war and strong drink have sent nearly one-third of the human race to a premature grave.

LETTERS.—The English alphabet contains 26 letters; the French contains 25; the Hebrew, Chaldee, Syriac, and Samaritan 25 each; the Arabic 28; the Persian 31; the Turkish 32; the Georgian 36; the Coptic 42; the Muscovite 43; the Greek 24; the Latin 22; the Sclavonic 25; the Dutch 26; the Spanish 27; the Italian 20; the Ethiopian and Tartarian each 202; the Indian of Bengal 21; the Burmese 10; the Chinese have, properly speaking, no alphabet, except we call their whole language by that name—their letters are words, or rather hieroglyphics, amounting to 80,000.

SALARY OF THE QUEEN.—Parliament allows the Queen of England for her support $1,750,000; for her husband $133,000; and for her horses and hounds $310,000—making in all $2,190,000.

MINISTERS IN BOSTON.—From 1630 to 1820, two hundred ministers, including all denominations, were settled in Boston, amounting to one for every year, and a fraction over.

MINISTERIAL CHANGES.

Rev. John Hicks has become pastor of the Baptist church in Cherry Valley, Ashtabula co., O.; Rev. I. Sawyer, of Amesbury, Mass., who recently sailed for California as chaplain to a mining company, left the vessel in which he had embarked at St. Catharines, South America, in consequence of dissatisfaction with his circumstances, and has returned home: he has since become pastor of the Baptist church at Nantucket, Mass.; Rev. S. P. Way, of Stockton, has become pastor of the Baptist church in Webster, Mon. co., N. Y.; Rev. T. J. Cole of Whitney's Point, has become pastor of the Baptist church in East Lansing, Tomp. co., N. Y.; Rev. Wm. Rollinson, of Rahway, N. J., has become pastor of the Baptist church in Racine, Mich.; Rev. G. S. Bailey, of Springfield, Ill., has become pastor of the Baptist church in Tremont, Ill.; Rev. Charles Thompson, of Rochester, N. Y., has become pastor of the Baptist church at Winchester, Scott co., N. Y.; Rev. Wm. D. Hires has become pastor of the Samptown Baptist church, N. J.—Post-office address, New Market, N. J.; Rev. M. Eastwood has become pastor of the Baptist church at Essex, Ct.; Rev. G. W. Butler, of New Ipswich, has become a missionary of the American Baptist Home Mission Society—Post-office address, Stratford, N. H.; Rev. L. B. Allen, of Thomaston, has become pastor of the Baptist church in North Yarmouth, Me.; Rev. Thomas Ramhout has become pastor of the Baptist church in Savannah, Ga.; Rev. Amos B. Pendleton, of Livermore, has become pastor of the Baptist church in Bridgton, Me.; Rev. John Dowling, D.D., of the Berean Baptist church in this city, has become pastor of the Hope Chapel Baptist church in Broadway.

REVIVALS.

Willamantic, Ct., 30 hopefully converted; Zion church, Haywood co., Ten., 55 baptized; Bethany, Shelby co., Tenn., 29; Pine Bluff, Ga., 87 baptized; Mount Gilead, Tenn., 50 added; New Salem, Ill., 20 baptized; Little Bonne Femme, Mo., 40 baptized; Salem, Ky., 60 added; Sloansville, Scho. co. N. Y., 70 hopeful conversions; Petersburg, Va., 515 baptized in the colored churches since August; Cuffee Town, S. C., 72 baptized since July; Flat Rock, S. C., 45 baptized.

MONTHLY LIST.

Deaths of Baptist Ministers.

John Smith, Union Township, Ross co., Ohio, Oct. 17.

Luke Barker, M.D., of this city, Dec. 13.

Ordinations.

A. M. Beebee, jr., Jordan, Cay. co. N.Y. Oct. 30. [Nov. 7.

Wm. H. King, Athens, Bradford co. Pa.

John D. E. Jones, North Bennington, Vt., Nov. 7, as pastor of church in that place.

John Hunt, Richmond, N. H., Nov. 4, as pastor of Bap. church in that place.

J. R. Murphy, Philadelphia, Pa. Nov. 13.

Robert Little, Prospect, Oneida co. N.Y. Nov. 14, as pastor of the Bap. church in that place.

Ira Gleason, Otter Creek, Ind., Dec. 2.

Churches Constituted.

Havanna, Ill., Aug. 25.

Plumville, Indiana co., Pa., Sept. 10.

Pleasant Hill, Perry co., Ind., Oct. 20.

Bethany Church on Rokomo Creek, Ind. October 20.

Lapeer, Mich., Oct. 23. (No. mem. 20.)

Jefferson Seminary, Meade co., Ky., October 29.

Cherryville, Hunterdon co. N.J. Nov. 21.

Morgantown, Ind.

North Madison, Ind.

Dedications.

Cumberland, Md., Nov.

Shiloh, Camden co., N. C., Nov. 7.

Louisville, Stark co., O., Nov. 28.

LITERARY NOTICES.

Jahn's Biblical Archæology, translated from the Latin, with additions and corrections. By Thomas C. Upham. Fifth edition. pp. 573—8vo. New-York: Mark H. Newman & Co., 199 Broadway.

We are glad to see a new edition of this truly valuable work. It appears like an old friend to us, as it was one of our text-books in the Theological Institution. Dr. John Jahn ranks among the most eminent oriental scholars in Germany.—He was formerly Professor of Oriental Languages in the University at Vienna. He published Chaldaic, Syriac, Arabic, and Hebrew Grammars, besides his Archæology, and various other important helps to the critical study of the sacred Scriptures, and closed his distinguished career by death in 1816. The work before us is an abridgement of his great work contained in five octavo volumes. This work contains an authoritative and critical account of the domestic, political and sacred antiquities of the Jews. No scholar's library can be complete without it. It is invaluable to clergymen for elucidating the sacred text. Teachers in Sabbath Schools and conductors of Bible Classes should have it, and we should be glad to see a copy of it in every family. Our friends will find a large assortment of school books and valuable works on theological and miscellaneous subjects at Messrs. Newman & Co's. extensive establishment.

Essay on Christian Baptism. By Baptist W. Noel, M.A. New-York: Harper & Brothers. pp. 308—18mo.

This is a remarkable book, as it is written by one who has, as he assures us in the Preface, read no works on the subject, excepting the sacred Scriptures, and those which advocate infant baptism. Of course it must be admitted that the author has not become a Baptist by prejudices derived from Baptist authors. It must also be allowed that he has manifested the greatest candor by reading Pædobaptist works, while refusing to peruse those favorable to his argument. And we cannot think that any one will be so uncharitable as to believe that he was influenced to change his views on baptism by any thing but the mere force of truth. The work contains an able defence of the doctrine that believers are the only proper subjects of baptism. The author also considers infant baptism, and thoroughly refutes it. We regret that in the last part of the volume Mr. Noel advocates free communion. He stated in his address delivered just before his baptism, (see October Memorial, p. 312) that none, as far as we know, in apostolic times were admitted to the communion until they had been baptized—that we should be acting contrary "to all the precedents of the New Testament" if we practised such communion—and intimated clearly that he considered the instructions of Christ as amounting to a command, that we should be baptized previously to partaking of the communion, and, to show how obviously the Saviour taught this doctrine, he says that nearly all denominations have refused to commune with those who have received no form of baptism. In the volume before us, Noel still maintains that all *ought* to be baptized before coming to the Lord's supper; but still maintains that we may commune with Christians who have only been sprinkled. He goes a step farther still, and maintains that we may commune with christians who have received *no form of baptism at all.* (Noel's Essay, p. 285). That is the only consistent open communion ground, though by Noel's own acknowledgment it is contrary to all the precedents and commands (in reference to baptism) in the New Testament. His noble, charitable heart has led him into this error, but we trust he will eventually see that to lay aside the evident teachings of the New Testament, and thus dishonor Christ, from a regard to the feelings of erring disciples, is certainly a questionable method of showing our love to the Master.—Noel and others are Particular (not *strict*, as we inadvertantly said in the Dec. No., p. 397) free or *general* communion Baptists. We hope they will soon come out of their "mixed," inconsistent, contradictory state.

We have received a copy of the work also from E. H. Fletcher, 141 Nassau-street, N. Y., with an elegant portrait of the author engraved on steel, and a very interesting introduction by Rev. John Dowling, D.D., which will add much to the value of the book. Mr. Noel is preparing a work on the *mode* of baptism.

Miscellaneous Works of Rev. J. T. Headley. New-York: John S. Taylor, 143 Nassau-st. Here are two beautiful volumes, said to be the best of Headley's writings. Call and see them.

English-Latin Lexicon. A Copious and Critical English-Latin Lexicon, founded on the German-Latin Dictionary of Dr. Charles Ernest Georges. By the Rev. Joseph Esmond Riddle, M.A., and the Rev. Thomas Kerchever Arnold, M.A. First American Edition, carefully revised, and containing a copious Dictionary of Proper Names from the best sources. By Charles Anthon, LL.D. New-York: Harper & Brothers. Large 8vo. pp. 754.

We have a pleasure in commending this great and useful work to all engaged in classical instruction. The great reason why there are so few thoroughly classical scholars at the present time, in England or America, is the fact that in so many of our institutions of learning, classical instruction is almost entirely confined to the construing of Latin and Greek into English, while but little attention is given to the practice of translating English into pure and elegant Latin or Greek. One great cause of our inferiority to the Germans in this respect, has doubtless been the want of a full and thorough English-Latin Dictionary; a want which we have painfully felt in former years, when referring our pupils to the *bare vocabularies* of English-Latin, generally found as a sort of appendix to most of our Latin dictionaries, and conveying to the pupil scarcely a single idea of the different shades of meaning, as employed by classical writers, of the words inserted. The present work, which has been prepared for American use, by the coryphæus of American scholars, Dr. Arnold, is founded on the celebrated German-Latin Dictionary of Dr. Georges, and supplies English students with the very best facilities for making Latin, which have hitherto been enjoyed by German scholars. The copious vocabulary of proper names, with the forms of their declension, which Dr. Arnold has appended, renders the American far more valuable than the London edition. The work will undoubtedly be adopted as a text-book in all colleges and higher institutions of learning. D.

Cyclopædia of Moral and Religious Anecdotes. By Rev. K. Arvine, A.M. New-York: Leavitt, Trow & Co., 191 Broadway. pp. 891—8vo.

We noticed some of the numbers of this work as they came out, and now we have the ponderous volume before us. We are not pleased with sermons made up of anecdotes; but truth may often be better illustrated, and more powerfully impressed upon the heart by well selected incidents, than perhaps in any other way. In this respect the book will be very useful to clergymen. But as an entertaining and profitable book for family reading, in place of novels and the abominable trash which is circulating as on the wings of the wind, it will be extremely valuable. We are much pleased with the work, and can heartily commend it to our patrons.

The Incarnation. By Rollin H. Neale. Boston: Gould, Kendall & Lincoln. New York: L. Colby.

This is a pretty little miniature volume, containing an excellent sermon, preached by brother Neale, before the North Baptist Association, Framingham, Mass. A clear, evangelical, scriptural view of the character and offices of Christ is given.

Mothers' Hymn Book. By Thomas Hastings. Revised and enlarged. New-York: Myron Finch.

This is just what is needed in the nursery. It is also excellent for social circles and private devotion. It costs but a trifle.

Church Finances; or, God's Law Providing for the Public Expenses of Religion. By L. C. Stevens.

An interesting and timely subject, and ably discussed.

We have before us Paschal's *Provincial Letters*, *History of the Puritans*, and *Annals of the English Bible Society*, by Carters, and several other extremely valuable works, which we have not room to notice in this number.

Correction.—In our last number, a very awkward mistake was committed, by the misplacement of a line of waste type at the close of Dr. Dowling's Sketch of Baptist History. We presume, however, that most of our readers would understand that the Doctor's piece ended with the verses of poetry quoted at the close, and that the single line at the foot of the page, was placed there by mistake, as it has no connection with the subject.



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HISTORICAL SKETCH OF THE FIRST BAPTIST CHURCH IN BROOKLYN.

BY REV. JAMES R. STONE

SEE ENGRAVING.

During the prevalence of the yellow fever in New-York, in the summer of 1822, brethren Elijah Lewis and Eliakim Raymond, moved to Brooklyn as a retreat from the scourge. Finding five other Baptists there, they started a prayer meeting, and occasionally procured preaching for twenty or thirty persons whom they could gather to hear a Baptist minister. These labors of love and of faith, were continued through the evening, winter and spring, although these brethren had removed to the city. To perform them, it was necessary to leave their own comfortable slips in Oliver-street, or Mulberry-street, cross the river frequently in an open boat, and secure the labors of some pastor or other preacher at their own personal cost, assisted afterwards by Messrs. Wm. Winterton, Thomas Purser, and other liberal brethren.

At length, on the evening of August 19th, 1823, a church was organized, by the following persons as constituent members, viz.: Charles P. Jacobs, Richard Jones, Joshua Evans, Maria Cornell, Sarah Queran, Elizabeth Jacobs, Hannah Jones, Margaret Evans, Margaret Nostran, and Eliza Ann Rust. Brethren Lewis, Raymond and others were accustomed to meet with them, and share their counsels and labors; but, as they resided in New-York, their membership was not transferred till subsequently. Charles P. Jacobs was chosen clerk.

The church thus formed was publicly recognized the next day, with appropriate services: when Pastors A. Maclay, S. H. Cone, C. G. Sommers, and J. Chace, were present and gave the hand of fellowship and sympathy. The sermon was preached by Bro. Maclay, from Acts ii. 47; Bro. Cone gave the expression of fellowship, and the others offered the prayers.

The first accession to their number was made by Bro. John Brown and his wife, from England, on a relation of their experience, as they had been previously baptized. A few extracts from their records, will best present a fair statement of their earliest progress and prospects:

Lord's day, 24th August, 1823.—Rev. Mr. Tucker, from the West, preached with us and administered the Lord's Supper—a precious season.

Agreed to keep up our Sunday and Wednesday evening prayer and conference meetings: also to hold a covenant meeting on the Thursday evening preceding the 4th Lord's day in each month.

Thursday, 25th Sept.—Met in covenant meeting. The brethren and sisters present related their christian travel and experience for the month

many souls—the gateway of heaven to many a way-worn pilgrim. In the wide-spread devastation of the great fire in September, 1848, our beautiful house was consumed, and again the church were in affliction. The Plymouth Congregational Church, and our Baptist brethren in Pierrepont street, most cheerfully tendered us their hospitalities and sympathies, of which for a while we availed ourselves. But from January to September last, the church held their Sabbath services in the lecture-room of the Brooklyn Female Academy.

The neat and commodious house, whose correct drawing is presented with this sketch, was erected at a cost of less than $16,000, including the furniture, under the superintendence of brethren William J. Beebee, Alexander N. Lewis, Peter Milne, and John Liddle, building committee; and reflects great credit upon their good judgment, fine taste, and indefatigable attention. In all the plans, and means, and arrangements necessary to its completion, the entire Board of Trustees unanimously sustained them, and the whole church and congregation blessed them.—The interior is even more beautiful than would appear from its external show. Plainness, neatness and richness are combined; while convenience and not fancy, has been chiefly consulted. It will seat a thousand persons. The lecture-room is in the rear of the audience-room, with which it is connected by a door each side of the pulpit, as the Sunday School room is with the galleries. This is an excellent arrangement, as the children are thus led into the house without going into the street. The whole building is properly furnished with cushions, carpets, gas lights, &c.

It was opened for public worship on the third Sabbath of November last, when the pastor preached in the morning, Rev. E. E. L. Taylor in the afternoon, and Dr. Welch in the evening.

Conclusion.—"What hath God wrought!" "A little one has become a thousand," and a sickly feeble child of many tears, is now "a mother in Israel." Whereas twenty-eight years ago the Baptists were unknown, there are now six churches, most of them strong and prosperous and influential; and the church, that struggled into life with none to nurse it, and few to care for it, but Him who gave his life for it, has now a large and able membership—a very numerous and deeply interested congregation—an attractive place of worship, whose slip-rents amount to more than $3,000—and for a pastor, so good a minister of Jesus Christ—one so mighty in the scriptures, and so strongly in the affections of his people, that no change is anticipated, and none desired; but from strength to strength, and from glory to glory. Though somewhat in debt, their financial condition is safe, and the prospects are exceedingly promising. They only need the Spirit's special influences, and their future history shall be brighter and brighter.

DIFFERENCE BETWEEN PRACTICAL AND SPECULATIVE RELIGION.

It will scarcely be denied, that some whose names stand foremost on the lists of theologic fame, have been little influenced by those very truths which they have labored, and frequently with triumphant success, both to elucidate and defend. Such writers have given their days and nights to the study of the sacred canon, while their souls have reaped no practical benefit; and though the student has risen from his labor, an acute and luminous critic, yet, if conduct be the test of principle, incapable of exhibiting any just claim to the character of a christian. By what allurement are those speculative divines to whom I advert, induced to consume the midnight oil over a book, wherein the essential difference between scientific theology and practical religion is so clearly ascertained, and so impressively urged upon the conscience? Permit me to transcribe an answer to this inquiry, from the writings of an English divine, who flourished in the seventeenth century.

"Sometimes the sinner seeketh his happiness and content in largeness of knowledge, much learning, and curious speculation about the nature of the creatures, yea, and about God himself. But perhaps it will be found that these are near of the same nature with sensitive delights.—For it is not the excellence or goodness of God himself that delighteth them; but the novelty of the thing, and the agitation of their own imagination, phantasie, and intellect thereupon, which is naturally desirous to be actuated and employed, as receiving thereby some seeming addition to its own perfection: and that, not as from God, who is the object of their knowledge, but as from the mere enlargement of knowledge in itself; or, which is far worse, they make the study of God and divine things, which they delight in, subservient to some base inferior object—and so though they delight in studying and knowing God, and heaven, and scripture, yet not in God as God, or the chief good; nor in heaven, as heaven; nor out of any true saving love to God; but either because, as some preachers, they make a gainful trade of it by teaching others, or because it is an honor to know these things, and be able to discourse of them, and a dishonor to be ignorant: or at best, as I said before, they desire to know God, and divine truths, out of a delight in the novelty, and actuating, and natural elevation of the understanding hereby. It is one thing to delight in knowing, and another to delight in the thing known. An ungodly man may delight in studying and knowing several axioms or truths concerning God, but he never delighteth in God him-

self. So a studious man desires to know what hell is, and where, and many truths concerning it: but he desireth not hell itself, nor delighteth in it. A godly man desireth to know the nature and danger of sin, and Satan's way, and wiles in temptations: but he doth not therefore desire sin and temptation itself. So a wicked man may desire to know the nature of grace, and Christ, and glory; and yet not desire grace, and Christ, and glory. It is one thing to terminate a man's desire and delight in bare knowledge, or the esteem and self-advancement that accrues thereby; and another thing to terminate it in the thing which we desire to know, making knowledge but a means to its fruition. The acts of the understanding are but preparatory to the acts of the will, and so are but imperfect initial acts of the soul, as having a further end than their own proper object; and therefore it is, that philosophers place no moral habits in the understanding, but all in the will; for till they come to the will, (though they be in a large sense morally good or evil, virtuous or vicious, yet) they are but so in an imperfect kind and sense: and therefore they call such habits only intellectual."

When the Marquis of Rosny was appointed by Henry the Fourth, of France, his ambassador to the court of London, on the death of Queen Elizabeth, the elder Servin presented his son to that nobleman, and begged that he would use his endeavors to make him a man of some worth and honesty. Young Servin was a prodigy of genius and understanding; and among his extraordinary attainments it is recorded that, "in theology he was so well skilled, that he was an excellent preacher whenever he had a mind to exercise that talent, and an able disputant, for and against the reformed religion, indifferently." Yet in this very man, says the illustrious historian, "might be found all the vices contrary to nature, honor, religion, and society: the truth of which he himself evinced with his last breath, for he died in the flower of his age, perfectly corrupted by his debaucheries, and expired with a glass in his hand, cursing and denying God."

Is not this anecdote an illustration, in some measure, of the extract?

I am, sir, &c., OEDIPUS.

NEVER let any worldly excuse prevent your attendance upon all the regular meetings of the church. Absence from them greatly endangers our spiritual interests. "Forsake not the assembling of yourselves together, and so much the more as ye see the day approaching."

PRAYER.—INCENTIVES TO THE DUTY.—No. I.

BY REV. S. F. SMITH.

Both the manner, the matter, and the accompaniments of prayer are of great importance. In manner, it should be fervent, serious, humble, holy, persevering. The matter of it should be of things agreeable to the will of God;—especially should it speak of the glory of Christ, of cleansing from sin, of the sanctification of the soul, of the baptism of the Holy Ghost. And it should be accompanied by faith, purity, tenderness of spirit, love, watchfulness, and an intense appreciation of the importance of the blessings sought. Prayer breaks up our spirit of worldliness. It loosens the fetters of the soul. It exalts, ennobles, and sanctifies. Prayer introduces us to the presence of God. We never feel such a consciousness that he is above us, around us, before us, that all things are, as it were, impregnated by his presence;—we never attain such views of the preciousness of Christ, we never find so nearly fulfilled to us the request of Moses—"I beseech thee shew me thy glory,"—as in our hours of prayer. In prayer, not only do we enjoy present communion with God, and find gracious answers of peace afterwards,—but, besides, our faith is increased, our hope is strengthened, our evidences revive, our views of celestial things become more clear and scriptural, rich and comforting, and all the graces of the renovated nature within us grow more bright, and deep, and satisfactory.

We propose to exhibit a few of the incentives to prayer, addressed to all who can or ought to pray;—incentives worthy of the serious consideration, not only of those who are accustomed to pray, but also of those who have never prayed in their lives.

1. The influence of prayer is, in the highest degree, ennobling and exalting. Prayer is conversation with God. By means of it we feel that we are brought into his presence, and we experience the sanctifying influence of a station so near the throne. Every one who is accustomed to have intercourse with the learned, the profound, the strong, the clear-minded, the generous, the holy among men, feels the efficient influence of that intercourse upon his whole character. He becomes, through it, a different man from what he otherwise would be. But if such an influence comes from intercourse with men, much more may we expect a greater and a grander, from intercourse with God. And such we find, in truth, to be the influence springing from prayer. It takes men off from the lower pursuits of earth. It breaks up the influence springing

from that which is mean and low and created. It lifts us upward and directs our spirits heavenward. It associates us with God and the glorious spirits of the just. It draws out the higher parts of our nature, developing and training that by which we are akin to angels and to God. It dignifies the soul, which spurns lower, for this higher, intercourse and communion. We all bear the image of the earthly; but by this employment we vindicate our title to the image of the heavenly. Prayer, by its enlightening power, takes off the apparent value of earth, setting it in its proper place in our estimation and our affections. It reveals to us that which has a higher and more lasting worth. Instead of leaving us to dwell satisfied among the beggarly elements of the world, and to drink happiness from its turbid streams, it sets us to dwell before the throne, and feasts us upon the rivers of pleasure which flow at God's right hand forevermore—not fleshly, not fleeting, not dependent upon any thing created, or affected by any destruction or alteration of material elements; but pure, spiritual, sublime, eternal. And nothing but prayer can have this influence. It is commended, therefore, by its exalting and ennobling efficacy.

2. It is an incentive to prayer that it is an antidote to lukewarmness. There are many Christians, who fall into great indifference in respect to religious things. There are many irreligious persons, who have never felt any emotion but of indifference, in respect to the things which belong to their eternal state. In regard to both these classes of persons, it is appropriate to be said that they do not pray. Prayer would have prevented the lukewarmness of the one. It would break up the indifference of both. No consequence ever occurs without a cause. We are not in a given state of mind, unless there is a reason for our being in that state rather than in the opposite. The sovereignty of God may account for our being at some times without *comfort*; but another solution is necessary of our *lukewarmness*. We are lukewarm by reason of our neglecting to pray. We are indifferent, because we do not pray. Prayer would, for the most part, keep our evidences clear, our spirits fervent, our faith strong, our love deep, our views of the glory of God and the preciousness of Christ distinct and affecting. Oh, the awful falls and the miserable apostacies into which Christians have been permitted temporarily to sink. Those falls and apostacies have begun in the neglect to pray, and have proceeded with the progress of that neglect, till in a life of utter prayerlessness they have come to those acts which have brought lasting dishonor on the cause of religion and the name of Christ. Does a Christian complain of a barren and cold state? We know, in general, that he has been unfaithful in his closet. Does a person, occasionally troubled about

his spiritual condition, tell us that he is now but slightly affected by divine truth, that he is hard-hearted and unable to feel, and that he can attain no melting views of divine things? We know he has been deficient in prayer. That prayer is an antidote to lukewarmness is too evident to be denied, or even doubted. For could any one be regular, fervent, and frequent in his approaches to the throne—could he elevate his spirit and kindle his soul by communion with God morning and evening—could he enter into the holy of holies, and enjoy those sweet seasons of which we are sometimes conscious day after day for weeks together—and yet fall into a state of indifference? Or, in the absence of those comfortable views of Christ, could he be ever reaching forth towards them and panting after them, and thus living near the throne, though not in the light of God's countenance, and yet get into a state of distance from God, such as a state of lukewarmness always implies? Impossible. Thus it is seen that prayer is an antidote of lukewarmness.

3. There is a near connection between prayer and elevated attainments in religion. No man ever yet made great attainments in religion, without being eminent in prayer; and no man was ever eminent in prayer without making great attainments in religion. So few attain to the holiness of Enoch, or the faith of Abraham, because few are so prayerful as they ought to be. The prevailing state of a great many Christians tells a mournful tale concerning their habits of communion with God. We do not need their own confessions. We do not need a voice echoing from the walls of their closet. Enough is uttered by their lives, enough by their prevailing state of mind, to show that they are not alone with God so much as they should be. Prayer produces and must produce an elevated state of religion, partly because it ennobles the soul and exalts it to communion with God; partly because in order to the success of prayer, we feel that it is essential that we should keep ourselves pure; partly, because we pray for universal sanctification, if we pray to any purpose; and if our prayer is answered, high religious attainments of course are gained. But without prayer, every thing of a religious nature gradually loses its interest. The charms of the world displace the rapturous views which we crave of divine love. Earth takes the place of heaven, and time of eternity. The gilded bubbles of mortality assume the apparent value of permanent good. The main duty of life is lost sight of, and instead of it we employ ourselves about that which is temporary and perishing, and which, in the day of judgment, will appear to us infinitely small and valueless. Reader, would you have the life and power of godliness? Then you must pray. Would you enjoy the comforts of the presence of Christ? Then you must pray. Would you be filled with all the fulness

of God? Then you must pray. Would you have the elevated and sweet view of heavenly things which some of your friends have enjoyed, who have seemed to you to be sitting on the verge of heaven? Then you must pray? Would you grow in religion from the statue of a babe in Christ, having need of milk, to the statue of a full-grown man? Then you must pray. There is no other way in which you can come to these attainments. You may think to reach them by mere knowledge, or by hoping that you shall have them, or by mere attendance on the means of grace, or by saying you desire them, or by a strong effort of self-denial: but you cannot do it without prayer. You may live and die, lukewarm and indifferent, without any striking advancement in your graces, without bringing any additional honor to the cause of Christ, unless you are made new creatures in this respect, unless you are, as it were, converted anew through the influence of prayer.

4. It is an incentive to prayer that it is so great a preservation against temptation and apostacy. In the present world, we are greatly subject to temptation. Our own depraved natures are so much in harmony with what is wrong, that we are perpetually exposed to evil. Apart from the interposition and influence of divine grace, we have no security that we shall not, under some strong temptation, apostatize more awful than any professed Christian has ever been suffered to do. The most courageous and the most advanced believer can only say—"Our sufficiency is of God." And, by divine appointment, that sufficiency which dwells in God is to be enjoyed by his people in answer to prayer. The power of temptation is, in some sense, in proportion to the state of mind which, from any cause, we chance to be in. If our affections are greatly elevated, and the glory of Christ is shedding its most brilliant rays over our minds, a temptation will have little force, which, in a season of lukewarmness and indifference, would have overcome us. We lend temptation its power, in fact, or we rob it of its power, in proportion as we are, or are not, given to prayer. We who stand upon the mount communing with God, may be assailed by the charms of an alluring world, or by the darts of a malignant adversary; but both will fall powerless on the shield of celestial temper, which, at such a time, will be held out to receive them. In vain would Moses have been tempted to idolatry on Sinai, or when he came down, with the skin of his face shining so that the people could not look upon him. In vain would Peter, James and John have been solicited to sin on the mount of transfiguration, while the cloud of glory, and the glorious spirits of Moses and Elijah overshadowed and surrounded them. In vain would the fiery darts of the enemy have assailed the disciples on and soon after the day of Pentecost, when they

were full of the Holy Ghost and of faith, adoring and admiring their risen Lord. The scenes witnessed around them, and the continual spirit of prayer in which, as it were, they lived and breathed, and with which they were impregnated, made it impossible that temptation should have upon them any hold. True it is that they who have the greatest views of heavenly things often have also the greatest temptations. But those who live nearest the throne have the greatest strength, when they come, to resist them. The fewest apostacies from religion take place among those who live a life of faith and prayer. Nay, such a life is relinquished as the first step to those acts of deeper guilt, which have sometimes dishonored the church of Christ, and exposed it to the contempt of the world. Is any man often overcome by Satan's temptations? Let him observe if he is not overcome the oftenest, when he prays the least. In the case of every fall, might not prayer have been instrumental in saving him? Our strength is in God. We derive it from him through the channel of prayer. There are many circumstances in which we may be liable to fall under the power of the adversary: but shall we not be least likely to do so, while we are engaged in the very act of drawing from heaven supplies of strength, to meet the necessities of our weakness?—We are in a world of temptation. "I will, therefore, that men pray every where, lifting up holy hands."

LINES,

Written impromptu, by the Rev. W. Jay of Bath, on entering the small cottage in which "the learned Selden" was born, at Salvington, a village near Worthing, England.

SELDEN, thou great, and learned, and wise!
And did this cottage give thee birth?
Then who would humble life despise,
Or rank exalt o'er wisdom's worth?

Who can but this rude hut revere,
The cradle once of such a mind?
Or wonder how, while gazing here,
Thy name such lustre left behind?

And yet, when we to Bethlehem turn,
A stronger contrast strikes our view;
There, in a lowlier room was born
The Lord of men and angels too!

THE MISSIONARY MARRIAGE.

BY REV. DR. BELCHER.

In the year 1792 might have been seen laboring on a farm, in the most menial capacity, on a spot called Naseby Field, where the decisive battle between Charles and the Parliamentary forces was fought, a young man about twenty years of age, named John Chamberlain. He was rough in his person, uncouth in his manners, and most resolute and determined in his character. He had previously made a profession of religion, and united himself with a Baptist church; but there was nothing in his conduct illustrative of the amiable graces of Christianity. His integrity none could dispute, nor could his zeal be denied, but the manner in which he desired to promote the sacred cause did not, at that time, approve itself to the judgment of any one of his friends. The period of which we are writing was marked by the origin of the modern missionary spirit, the flame of which, the preceding year, had broken out at Kettering, within a few miles of Chamberlain's residence. In this enterprise he took intense interest, and soon after consulted his master on the subject of becoming a missionary. The pious farmer, struck with astonishment, smiled at his servant, and simply promised to think of it.

Up to this period Chamberlain was scarcely able to read, but his highest and best feelings had become excited, and his enthusiasm was increased every time he heard his master read of the new missionary movements. His winter evenings were now devoted to his mental improvement, and his dormant faculties expanded as he became from books and conversation better acquainted with the physical and moral condition of far off lands. Evening after evening he read, paused, wondered, till his soul was all on fire, and he resolved to make known his intense anxiety for the world's salvation. He waited for no ceremony, he asked no counsel, but immediately called together some of the villagers, in a humble thatched cottage, and began to exhort and to pray with them. A considerable sensation was produced, and some good effected. His irregularity was noticed and reproved, but such was his physical and moral constitution, that his zeal and courage were not to be repressed. If he had not the talent of a Luther or a Latimer, he had their spirit, and could not be restrained from what he considered to be his duty.

At the end of another year, he again talked with his master on the subject of the Serampore Mission; and at length that gentleman named the circumstances to the missionary committee. He was invited to meet that body, and no small merriment was excited as they looked at the

rough exterior rustic youth, and wondered what delirium had seized the poor ploughboy; nor could they imagine that one so raw and uncultivated could ever be prepared to contend with the polished Brahmins of India. They declined his services; or at least required more time for deliberation. Chamberlain, nothing daunted, pursued his studies, and his labors, and cherished more warmly than ever the spirit of piety; so that at the end of two more years, it was resolved to see what might be elicited by a little intellectual training.

Emancipated from the plough, and placed under instruction, it was soon seen that never man was more independent or more laborious. Under the training of the venerable Dr. Ryland, of Bristol College, he evinced a most extraordinary talent for the acquirement of languages; especially did he delight himself in the Hebrew, so that it was said that no student in that institution had been known to acquire so extensive an acquaintance with the sacred language as the ploughman from Naseby Field.—At Bristol, too, intent on usefulness, he might be seen on the Sabbath carrying in his hand a wooden stool, on which he would stand at the corners of the streets, addressing especially the poor classes on the plan and importance of salvation. At the end of two years he visited the neighborhood of Naseby, where his altered appearance was soon noticed, and all were struck with delight as they saw the athletic and sturdy ploughman transformed into a respectable country minister, and heard him preach from some of their pulpits the great things of the Divine law.

In 1802, Chamberlain had the high gratification of setting sail for India, spending several months on his way in the city of Philadelphia, for at that time Christian missionaries were not permitted to go direct from Great Britain to her Indian possessions. He was accompanied by an amiable, pious and intelligent wife, who bid fair to be an extensive blessing to her husband and the world, but she was removed by death a few months after their arrival in India.

To describe the talents and the piety of our missionary in that distant land, or to present the results of his learned and zealous labors forms no part of our present design. We are sketching only a portion of his domestic history. Let it suffice then to remark, that the kind providence of God after a season, directed his attention to the widow of one of his missionary brethren, who became his wife, but alas, in a year or two she also was numbered with the dead, leaving her husband to labor alone in a heathen community, hundreds of miles from any one of his countrymen.

Some year or two after this might have been seen, in the neat little parlor of a Baptist minister at Dunstable in England, two somewhat venerable looking men enjoying their pipes. Both of them are tall,

stout, and commanding in appearance. One of them, the master of the house, is John Webster Morris, who is lively, energetic, and distinguished for cheerfulness; the other is Andrew Fuller, grave, solemn and majestic. He is now on a journey to London, to transact missionary business, and has consented to stay a night with his friend and future biographer and "to give his people a sermon." As they sit and converse, the worthy secretary takes out of his side pocket a letter, which he begins to read to Morris. It is in the hand-writing of Chamberlain, who describes in piteous language his solitary condition, his entire deprivation of domestic joys, his anxious desire that some Christian lady would go out to him from England, and his promise that he would marry any such lady whom his "brother Fuller would recommend." The letter solemnly read, and returned to its place, and the pipe emptied of its ashes and refilled, in grave accents, Fuller goes on to say, "Well, brother Morris, brother Chamberlain is an excellent missionary, and his circumstances call for our sympathy; so that whatever we can do to promote his comfort ought to be done. Your church is remarkable for a very large number of young women—could you not persuade one of them to go to India? I think Chamberlain would make a good husband."—"Why," replied Morris, "it is rather an awkward thing to try to persuade a lady to go thousands of miles to marry a man whom she never saw. However, you are going to London, the depository of all good things; see what you can do there. If you fail, I will try to serve the good brother."

Thus the matter was arranged. On Mr. Fuller's arrival in London, at a meeting of some six or eight of his ministering brethren, with his usual gravity he again introduced the subject. One of the ministers immediately said, "O brother Fuller, I have in my church the very person you want. She is a lady of very suitable age, of eminent piety, of good talents, and anxious to serve our Mission in India, in any way in which she can be useful." Every thing appearing favorable, it was arranged that an interview should take place between her and the venerated secretary. The scene occurred in the family circle of her pastor. "Well, Mary," said Mr. Fuller, "and so you have no objection to go to India?" "No, sir; if I can render any service to the cause I should be willing to go." "You would find many difficulties, and be exposed to many privations." "I have thought of all that, sir; I hope that love to Christ would enable me to surmount all. I desire his glory and the salvation of souls." "I do not doubt it, Mary, at all. Did you ever happen to see Mr. Chamberlain before he left this country?" After the hesitation of a moment or two, she replied, "Yes, sir." "And have you

heard that he last year lost his second wife?" "Yes, sir," answered she, "but my pastor knows that I wished to go to India long before that event took place." "Well," replied the solemn and grave divine, "I did not mean to hint at any thing wrong, or to wound your feelings; but if the Society should send you out, as perhaps they may, and Mr. C. should offer you his friendship, and you should be disposed to join hand and heart in his missionary labors, we should be much pleased and gratified."

In September, 1807, this young lady, Miss Underwood, arrived in company with a party of pious friends, in the city of Philadelphia, on her way to Serampore, the then principal seat of the Baptist Mission in India; and not very long after embarked for that station. Soon after her arrival the marriage which the reader has been anticipating, took place.

But we have not yet done with this interesting affair, for a development was now made that no one in England expected. On the introduction of Miss Underwood to Mr. Chamberlain, what must have been his feelings when he saw before him the lady who first encouraged him to engage in missionary labors, and to whom he made the first offer of his heart and hand. Before he had even his first wife, he proposed marriage to this lady, but she declined his offer, or rather perhaps to try his earnestness, said "No," when she meant "Yes." But as Fuller once said, in pleasantry, contrary to his usual habit, "Chamberlain, I suppose, expected her in answer to his proposal, to make a low courtesy, and say, 'Yes, I thank you, sir,' and took her 'No' as final, and so they parted." Never did a missionary obtain a better wife than Chamberlain found in her, and perhaps the providence of God was never more remarkably manifested than in the events which led to this marriage.

CONFIDENCE IN GOD.

In the year 1817, a lady in one of our large cities was in the habit of attending evening religious meetings; to which she often went alone, even though frequently admonished of her danger in so doing. On her return one evening from the church in which she usually worshipped, in crossing a public path, which lay in her way home, she was met by two ruffians, who stepping before her, presented a loaded pistol to her breast, demanding her watch and her money. Although alone, as they supposed, there was one at hand in whom she trusted, whom these unhappy men saw not, and at whose approach others like them once "went backward and fell to the ground." As she had no arm of flesh to protect her, she instantly fell upon her knees before them, and with uplifted hands, cried out, "Now, Lord Jesus, help." The affrighted assassins instantly fled.

B.

ORIGEN—HIS VIEWS ON BAPTISM.

BY THE EDITOR.

This Father in the Christian church, surnamed Adamantius, was the first writer of note who flourished in the third century. He was indeed a cotemporary of Tertullian,* but 24 or 25 years younger. And though born in the second century (A. D. 184 or 185), he flourished principally in the third. The place of his nativity was Alexandria in Egypt. He was an Alexandrian Greek, and had Christian parents. He was instructed, while young, by his pious father in the scriptures, and afterwards by Clemens Alexandrinus and Ammonius Saccas. He became hopefully converted in 202, when his father suffered martyrdom with many other Christians under the emperor Severus. He wished also to go to the stake, though only seventeen years of age, and wrote to his father in prison to be steadfast and unmindful of his family. He was prevented, however, by his mother from suffering with his father. The property of the family was confiscated, and Origen, with six younger brothers, was left with his widowed mother, in extreme poverty. He spent his days in severe labors and most of his nights in study and devotion. He engaged in teaching and practised the greatest austerity, partook of the coarsest fare, had no covering for his feet, and made the ground his bed. His faithfulness as a Christian caused the Pagans to watch about his house and pursue him through the city in order to assassinate him; but a kind providence preserved his life, and he soon rose to eminence as a catechist and divine.

He ranks as the first expounder of the scriptures in the century in which he lived, although some of his views were very erroneous. He early embraced the principles of what was called the new Platonism, and applied them to theology, and recommended them to his pupils. Many learned men were converted to Christianity by his instrumentality, among whom was Ambrose, a Valentinian, who afterwards suffered martyrdom.

In the year 215 a severe persecution arose under Caracalla, and Origen was obliged to flee for his life. He went to Cæsarea in Palestine, and was received with great respect. Demetrius, Bishop of Alexandria, called him back the following year to his native city. Soon after, he was invited by an Arabian prince, and then by the mother of the Roman emperor,

* See a sketch of this learned Father in the Baptist Memorial, Vol. VII. p. 398.

to go and impart religious instruction to them. In 228 he was called to Achaia to withstand certain heretics, and as he returned through Palestine he was ordained by the Bishops of Jerusalem and Caesarea as a Presbyter. This offended Demetrius, and he persecuted him. In 230 the former assembled two councils to try the latter. The first council banished him from his native city, and the second took from him his clerical office. Origen retired to Caesarea, where he spent most of the remainder of his life. A. D. 250, during the Decian persecution, he came very near becoming a martyr, and was willing to meet his fate whatever it might be. His sufferings in prison, added to his intense literary toils, broke down his constitution, and he expired at Tyre, A. D. 254, in the 69th year of his age.

He was an extensive theological writer. Eusebius says that he collected one hundred epistles of Origen, and that when sixty years of age, the latter allowed stenographers to write down his extempore discourses. He wrote besides those just mentioned, eight books against Celsus in defence of Christianity, which are extant. Four books called περὶ ἀρχῶν *peri archon*, upon the origin of all things, ten books called *Stromata*, also his *Hexapla*, *Tetrapla*, and various other works, most of which are lost. But the largest part of his writings were expositions of the scriptures. It is said that he wrote upon every book in the Bible, excepting the Apocalypse.

This Father is said by our Pædobaptist brethren to favor, in some of his writings, infant baptism. Tertullian first mentions the subject, but opposes it. The rite had not then been regarded by any one as an apostolical institution, as is maintained by almost all of the German critics. Origen, however, is said to have advocated this error. In his commentary on Romans, Lib. 5, he is alleged to say: "For this cause it was that the church received a tradition from the apostles, to give baptism to infants."* It is to be remarked, however, that the original work of Origen, written in Greek, in which this passage is alleged to have occurred, is lost, and we only have the translation of it into Latin. All of Origen's commentaries but a few fragments are lost, and we cannot rely upon those fragments presented in translations of Rufinus, Hierom and others, made nearly two hundred years after the originals were composed by Origen, and about one hundred and fifty years after his death. It is believed that they have been so much interpolated as to destroy their credibility.

* "Pro hoc et ecclesia ab apostolis traditionem suscepit, etiam parvulis baptismum dare."

There are some other passages cited by Pædobaptists, said to have been taken from that Father's writings, in which it is intimated that it was customary at that time to baptize infants. But these are liable to the same objection as the first to which we have referred. Neander says with regard to an apostolical tradition for infant baptism in the time of Origen: "His words in that age cannot have much weight; for whatever was regarded as important was alleged to be from the apostles.—Further, many walls of partition intervened to intercept the view between that age and that of the apostles."*

In another place Origen is reported to say: "According to the usage of the church, baptism is given to little children; when if there were nothing in little children which needed forgiveness and mercy, the grace of baptism would seem to be superfluous."† Again: "Little children are baptized for the forgiveness of sins. Of what sins? Or when have they sinned? Or can there be any reason for the laver in their case, unless it be according to the sense we have mentioned above, viz.: no one is free from pollution, though he has lived but one day upon earth? And because by baptism native pollution is taken away, therefore little children are baptized."‡

But supposing, contrary to the opinion of Neander and other distinguished scholars, we allow that Origen's references to infant baptism as presented in the translations of others are worthy of credit, there is no proof in them of the great antiquity of that rite. They prove that the opinion was gaining ground that baptism is a saving ordinance, and Origen, as was customary in that and the following age, wished to give authority to his opinion by saying that it was a tradition from the apostles. There is nothing in Origen's words which would indicate that he refers to unconscious infants, excepting the sentiment there inculcated that *all* must be baptized in order to be saved. That of course would include infants, and that is the legitimate origin of infant baptism. Infants might die and be lost unless they were baptized, therefore they must receive the rite while very young to save their souls, and by sprinkling or pouring if they could not endure immersion.—The original word in Origen translated "*little children*," is, in all cases, some form of *parvulus*, and it is well known that that is not the proper term to denote infants, although Dr. Woods translates it thus.§ *Infans* is the term for infants. *Parvulus*, to say the least, *includes* in its signification, children old enough to receive instruction. Irenæus expressly

* Ch. Hist. Vol. I. Part 2, p. 367. † Homily 8th, on Lev. c. 12.
‡ Homily on Luke 14. § Woods on Inf. Bap. 2d ed. pp. 121, 122.

distinguishes between *parvuli* (little children) and *infantes* (infants.)—Although Origen believed in baptismal regeneration, and perhaps, like Cyprian his cotemporary, that in extreme cases sprinkling might be practised, still, he was undoubtedly an advocate of immersion in all cases where the candidate was in such a state of health and age, as to make it proper, in his estimation, for him to receive it. He clearly intimates in the passage above mentioned, that little children could not properly receive baptism for any other reason than that they were polluted, and would thus be regenerated and purified. He says in one place, referring to 1 Cor. x. 1, 2: "We would not have you ignorant, brethren, that all our fathers have passed through Jordan, and have all been baptized into Jesus, in the spirit and in the river." This, evidently, refers to immersion, and proves that in his opinion that was the uniform practice in primitive times. It is entirely opposed to the supposition that Origen ever asserted infant baptism to have been derived from the apostles. But we have already intimated that these fragments of that Father's writings may be mere interpolations. It is true that he advocated infant baptism, and was the first writer who did; but he defended that rite, by no means, on the same ground as Pædobaptists generally do at the present day. Probably the notion of baptismal regeneration and its legitimate offspring, infant baptism, had not extended as yet very widely, though they spread somewhat rapidly after they were once introduced into the African churches. They did not, however, become general in the eastern and western churches until near the end of the fourth century.

In closing, let us say, Origen was certainly a great and good man.—His eloquence, learning, amiable disposition, christian fidelity, and sincere and ardent piety, gave him an immense influence among all classes of his fellow men, and enabled him to accomplish an immense amount of good. He is now, we do not doubt, reaping the reward of his labors in the kingdom of heaven.

REV. MR. HOWE.—It is related of Rev. Mr. Howe, late of Hopkinton, Massachusetts, that during the period his people were discussing the subject of a new meeting-house, one day while he was preaching, observing his congregation in rather a lethargic state, he stopped in the middle of his sermon, and, casting his eyes around, remarked they were talking about erecting a new meeting-house; but he did not know that it was worth while, as the timbers looked in pretty good condition, and he was sure the *sleepers* were *sound*. B.

A VISIT TO MY NATIVE TOWN.

*Changes—Death of dear relatives—A father no more—His happy exit.**

HAVING a few leisure weeks, I resolved to improve them, by journeying in the country for the benefit of my health. After travelling a few days, I approached a very pleasant village, situated on a beautiful river in the interior of New Hampshire. As the white cottage-homes appeared in the distance, a mournful pleasure stole insensibly over my mind, for there I had spent many of my youthful days. Recollection was awakened to new activity, and scenes long since passed, were called up with all their original freshness. I thought of the early days of my youth, when I united with the gay and thoughtless in pursuing worldly pleasure, and in neglecting the great salvation. And as I saw the very houses where night after night had been spent in sinful amusements, my old companions in sin arose before me, and I longed to see them, that I might once more point them to the satisfying pleasures of heaven. But, alas! death had been there, and many of them had gone to an untimely grave, where no gospel messages can ever be heard. As those youthful graves of loved associates were called to mind, all shrouded with the deep darkness of despair, I was constrained to pause, and lift to heaven a grateful prayer for that distinguishing grace which arrested me in my career of sin, and gave me the hopes and joys of the Christian.

At length I came to the lovely stream, where I publicly acknowledged my attachment to Christ, by being "planted with him in the likeness of his death." Though years had passed away, since that joyful occasion, still the place was as precious as ever. All the interesting scenes of that happy day crowded upon my mind. I saw in imagination the assembled multitude. I heard the sweet song of praise, as it went up from hundreds of devoted hearts, and I thought I felt the same joyful emotions that filled my heart when the man of God raised me from the baptismal grave. An almost irresistible spell bound me to the spot, for I felt for a moment that I stood at the very gate of heaven. But the coming shadows of evening admonished me that I must find lodgings for the night. Accordingly, I retired a short distance from the village, and soon found myself at the door of the old family home. Every thing looked changed, but there the old mansion stood, and a thousand other

* This sketch is from one of our contributors, and refers to trying scenes in which we have ourselves participated.—ED.

familiar objects arose before me, assuring me that I had once more reached the home of my childhood. As I entered, my mother, and the brother who had charge of my aged parents, sat in silence by the fireside. They received me cordially, and tried to be cheerful, but I soon perceived that some unusual burden was resting upon their hearts.—"Why," said I, "are you thus cast down? Tell me the cause of your sadness." A silence followed, and tears choked their utterance. By and by my brother broke the silence—"God has laid his hand upon me—he has taken from me the partner of my youth. O that parting scene! I felt her parting grasp; I heard her last farewell; I saw her last look of affection—I pressed my lips upon her marble cheek, but it was cold in death. Then I valued prayer, and then the Saviour appeared infinitely precious, as a kind, sympathizing friend. But," added he, "this did not end my affliction—death came again, and tore from me my sweet boy—my only child, and left me alone. I know that my heavenly Father has done right, but how difficult it is to say from the heart, 'Thy will be done.'"

I could not wait to hear my brother through, for I had anxious thoughts about another. "Where is my father?" asked I, anxiously. My mother spoke softly, and with a subdued tone, as though grief was pent up in her bosom. "He is very low," she said, "and I fear we shall not have him with us long,"—and then conducted me to his bed-side. He looked pale, and deathly, but the familiar features of my own dear father were there. I seized his emaciated hand, and asked him if he knew me—he raised his languid eye, which soon brightened into a smile, and in a faint whisper, expressed his joy at my return. During the afternoon and evening, I sat by his side, and conversed with him as much as his extreme weakness would allow. I found him calm, and peaceful, patiently waiting for his approaching change. Though experiencing great pain of body, he uttered no complaint. His thoughts and affections seemed raised entirely above earthly things, and no doubt he was looking by faith within the vail, and was attracted by celestial glories. "I did not expect such faith," was one of his expressions with reference to his happy state of mind.

A few days were passed in anxious watchings, and most delightful conversation, when I was summoned to witness the closing scene. Never shall I forget that hour of trial—I had stood by the dying bed before, and tried to sympathize with afflicted mourners, but now I saw my own beloved father, sinking in death. His faithful preaching, his godly counsels, and his earnest prayers arose before me, and for a moment I could not say, "Thy will be done,"—I was not prepared to give up such a

parent, and to feel that I could hear his kind voice no more on earth.—But when I saw him sinking so calmly into his rest—even like the infant sinking into its sweet evening slumber—and when I had the most abundant evidence that he was on the very verge of heaven, and would soon be among the glorified before the throne, I dared not breathe another wish to detain him a single moment from his long sought rest.

On the 19th of April, 1833, without a struggle or a groan, he sweetly slept in Jesus.

"So fades the summer cloud away,
So sinks the gale when storms are o'er,
So gently shuts the eye of day,
So dies the wave along the shore."

The funeral services were appropriate, solemn, and instructive, and were witnessed by a large assembly, who had come as honest mourners, to follow the aged minister of Christ to the grave. The evening after the burial was one of great tenderness and solemnity, and yet of great joy to the stricken family. For a moment we were sad, as we saw the vacant chair, and felt our irreparable loss, but as we clustered around the altar of prayer, and thought of a part of our little band in heaven, and saw the guiding hand of our heavenly Father, joy took the place of sorrow, and we were constrained to praise God for his goodness.

A GENTLE HINT.

An eminently Christian lady, now in heaven, once administered a very salutary reproof to a minister who was too frequently in the practice of shewing a bitter spirit towards his fellow Christians. He was dining at the table of her husband, also a minister, and dealt out his accusatory and acrimonious remarks to all around him, and at length, with an air and tone of rudeness, turned to her, and said, "Well, now, madam, I am determined to have your opinion." She very calmly replied, "Why, sir, I had rather be excused from giving it." He rejoined, "But we must and will have it, for we live in times in which all ought to shew their colors." "Well, sir," she replied, "then my opinion is this,—that gentlemen had better keep their razors to shave their own faces, and not employ them to cut and slash every body who does not think exactly as they do. I also think, sir, that Paul judged the same when he said to Titus, 'Put them in mind *to speak evil of no man*, to be no brawlers, but gentle, shewing meekness to all men.'" The gentleman soon after retired. B.

FEMALE CORRESPONDENCE.

EVIL OF HASTILY AFFIXING RELIGIOUS NAMES, ILLUSTRATED.

I AM the daughter and widow of a clergyman, and was carefully instructed both by my father and husband in those doctrines which were delivered by Christ and his Apostles. About twelve months ago I had the heavy misfortune to lose my husband, whose affection had endeared him to me, and whose piety and benevolence had entitled him to the respect and esteem of his flock. He was succeeded by a gentleman whose behavior both in and out of the pulpit does credit to his character and profession. He has the strongest claim upon my gratitude, not only for his kindness to me, but for the respectful terms in which he constantly mentions my deceased husband; yet he has been the cause of more uneasiness to me than I ever experienced from any other quarter. The circumstance to which I allude is this: about a fortnight ago, after a long conversation with him on religious subjects, he concluded with saying, with a most impressive seriousness, I am sorry, my good lady, to find that you are an *Arminian*. Before I had time to recover from my surprise at this unexpected observation and the tone in which it was made, the entrance of some visitors prevented my asking the meaning of it. Our pastor took his leave, and has since been absent from town on business of pressing importance, which will probably detain him some weeks. My anxiety, however, to obtain a solution of what had so much perplexed me, induced me to ask an explanation from a friend; but all the information which I could obtain from him was, that our pastor was a *Calvinist*, and if I wished to know what this, or the term *Arminian* meant, he recommended me to write to the editor of the Baptist Memorial. Of the person to whom I was thus referred I professed ignorance, but my friend assured me that such a person existed, and that if I would address a letter to him he would undertake to forward it.

Now, sir, what I am most anxious to know is this, whether the epithet *Arminian* implies that I am not a christian; for nothing, I confess, would give me deeper concern than to be considered by so respectable a person as our pastor, as ignorant of the doctrines, or inattentive to the duties of christianity. The doctrines which I have learned from my father and husband are these: that there is an inherent depravity in man, which can only be subdued by the operation of divine grace; that on this account he is estranged from God, until he is renewed by the sanctifying influence of the Holy Spirit; that Christ our Saviour died for the sins of the world, and that we are redeemed and saved by his death solely

through faith in him, to the exclusion of all merit from our own works or righteousness; that, nevertheless, the only proof which we can give of our faith, is our obedience to the commandments of God and Christ, which are all comprehended in the injunction of love to God and man; that, consequently, no faith can be sound or perfect which does not produce the fruit of a holy life. With this conviction I endeavor, humbly depending on the divine assistance, to act in all things to the glory of God, and to live in charity with my neighbor, making the gospel the rule of my conduct, and the conformity of my conduct to its rules, the test of my faith.

I am certain that in my conversation with our pastor, however I may have expressed myself, I never could say anything contrary to these sentiments. If he had told me I was a sinner, I should readily and sorrowfully have admitted it, for I deeply lament my sins both of omission and commission; but I fear he meant something worse by the name he gave me, possibly that I had adopted some heretical notions or dangerous errors. I have heard of Methodists, Friends, Episcopalians, and Baptists. Calvinists and Arminians may, for what I know, form a sect of religious persons in this country; but having never read any books on controversial divinity, I am really at a loss to know what these terms mean, and if I am indeed an *Arminian* what I am. I therefore beg that you will satisfy my doubts, and correct my opinions if erroneous.

PHŒBE.

We introduce this letter, without pretending to vouch for its genuineness, because it may serve to shew the impropriety of applying invidious appellations to those who appear to hold with sincerity the essential points of the christian faith, although they may differ from us on some points of doubtful interpretation. Instead of defining the peculiarities of those who are called Arminians and Calvinists, we think it sufficient earnestly to recommend to our correspondent to adhere to the doctrines which she has embraced, which are those of the faith delivered to the saints by our Saviour and his Apostles. We have no gospel of Calvin or Arminius, who, though both learned and pious, were fallible men.—Neither Calvin nor Arminius was crucified for us, nor we baptized in their names.

Our correspondent's confession of her faith shews, and it is an observation of great importance, that an acquaintance with controversy is not necessary for acquiring a knowledge of those evangelical truths which are essential to salvation. We fear, indeed, that controversy is too often a bar to spiritual improvement, and we fear that many who have engaged in it, have thereby made shipwreck of their faith. In taking the gospel

guide she has made a wise choice. We have only, therefore, to recommend to her to persevere in the path which she has pursued, continuing to study the doctrines of salvation with humble dependence on the grace of God and Christ, and with prayer for the communication of the Holy Spirit to enlighten her understanding, and shed his sanctifying influence on her heart; discarding from her recollection the expression which has so much embarrassed her, and never inquiring whether she is a Calvinist or Arminian. It is sufficient for her to know that she is a follower of the Lord Jesus, and that if she continue faithfully to serve him in this life, he will in the next admit her into the blessed society of angels and glorified spirits.

We should have given the same answer had PHŒBE been charged with *Calvinism* by an *Arminian;* and to such a case (a case which from the complexion of her creed is very likely to occur), she will do well to remember that it is equally applicable.

A DELIGHTED MINISTER.

IN a certain place, they engaged a professed infidel to instruct a reading school. The scholars, when they came together one afternoon, were not able to read. The teacher, after several vain attempts to make them proceed as usual, sent one of his scholars to the neighboring house of a Christian professor, to request him to come into the school. It so came to pass, that the minister of the place was also at this house, and also went with the other to the school. As an awakening had begun in the town, the minister had little doubt what was the matter. When he came in, and saw the solemn appearance, he first said to the teacher, "Sir, what is the matter with your scholars?" He replied, "I do not know." Said the minister, "Have you not been correcting them?"—The master answered, "No, we have had no disturbance." "Well," said the minister, "what then can be the matter?" "I cannot tell," replied the master. "But you must have some opinion about it; tell me what you think it is." Not able to endure any longer, the poor deist burst into tears, and said, "I believe it is the Spirit of God;" and, in a short time, the teacher and fifteen of the scholars became apparent believers.

A—— C.

CONTINUE IN PRAYER.—Col. iv. 2.

BY REV. WM. B. DOWNER.

Thou art sailing, my brother, on life's broad sea,
Where the rocks and the quicksands are lurking for thee,
And dangers are pressing around every where;
Yet fear not the tempest—*continue in prayer.*

Though whirlwinds surround thee, and billows do foam,
They still are but wafting thee nearer thy home;
Then trust thou in Jesus, and lay aside care,
Be faithful to duty—*continue in prayer.*

Secure thou an anchor that never will fail,
Which taketh fast hold unto that in the vail,
And when it is fastened with certainty there,
Return thou to duty—*continue in prayer.*

Let nothing deter thee from Christ's precious cause,
Revere thou his precepts, and love thou his laws;
Delight in his service, and wisdom so rare,
Go forward in duty—*continue in prayer.*

Afflictions will try thee, and trouble severe,
And friends will depart, though ever so dear;
Yet remember that Jesus resides every where,
And hence in all places—*continue in prayer.*

Sometimes thy frail body will suffer much pain,
And again thy cold heart will make thee complain,
Still whatever thy trouble, whatever thy care,
Remember the Saviour—*continue in prayer.*

The foul breath of slander may tarnish thy fame,
And pour out its filth to defile thy good name,
But from hatred and vengeance be sure thou forbear,
Be kind and forgiving—*continue in prayer.*

So when in the haven thy sails shall be furl'd,
And thou shalt enjoy a far better world;
In that blessed region, so bright and so fair,
No more wilt thou need to *continue in prayer.*

Monthly Record.

MISSIONARY INTELLIGENCE.

Rev. Thomas J. Bowen, of Ga., Rev. Hervey Goodale, of Winchendon, Mass., and Mr. Robert T. Hill (colored) of Williamsburg, Va., sailed from Providence Dec. 17th, under the patronage of the Southern Baptist Board of Foreign Missions, destined to the interior of Africa. We learn from the Missionary Magazine that our mission in France is prosperous. Fifteen were baptized recently at Servais. There have been nearly one hundred hopeful converts during the past two years at our several mission stations in France. Missionary labors have been suspended in Paris for the present, as all of the missionaries are more needed in other parts of the country.

Death of the Queen of Madagascar.—The large island of Madagascar, near the eastern coast of Africa, has been the scene of the most dreadful persecution for several years, as our readers have undoubtedly well understood.—Those who have been anxiously waiting for light to break in on the sad prospects of that people, will rejoice to learn that Providence, by the removal of the persecuting Queen, has apparently opened a door for the progress of the truth.—Maced.

Fearful Loss of Human Life.—Mr. Jones writes from Bangkok, July 3: "One of the most awful scourges ever known, the spasmodic cholera, has been raging here for the last fifteen or twenty days. The whole city has been panic struck. The government has taken great pains to secure an accurate register of deaths, from June 15th to 30th, and they report more than twenty thousand and one hundred. Missionaries have all escaped except Rev. A. Hemenway and Dr. House, and remedies were employed so immediately that they have fully recovered. I have suffered from a lingering fever, but am pretty well again. Mrs. J. has had a severe attack of illness, but is now convalescent. Mr. Smith arrived May 23d.—Ibid.

FOREIGN ITEMS.

Russia and Turkey.—The difficulty between these countries has not been settled as was supposed. Russia still demands that the Hungarian patriots shall be banished from the Sultan's dominions, and the Porte refuses to do it. Russia is increasing her forces in the Dardanelles, while the Sultan is preparing to resist the demands of the Emperor. In the spring the contest may come.

The Hungarians.—Ladislaus Ujhazi, late Governor of Comorn, his lady and family, and other Hungarian patriots, have arrived in this country, and intend to become permanent citizens of this resort for the oppressed.

Austria and Germany.—There is a difference between these two powers. The Emperor of Austria says that the German Federal Congress shall not meet at Erfurt, and the King of Prussia says it shall. A war may grow out of the difficulty.

GENERAL ITEMS.

The committee of nine appointed by an educational convention of the Ba tist denomination, held at Albany last October, to draft a plan for a Collegia and Theological Institution to be located in Rochester, assembled Dec. 6, 184 in the committee room of the First Baptist Church in that city, and unanimous passed resolutions recommending efforts still to be made for removing the i junction preventing the removal of Madison University to Rochester; to mal immediate arrangements for founding a University in Rochester—a new one Madison University shall not be removed; and that a subscription of $150,000, carry out the plan, be raised. Arrangements were made to apply for a chart of a new University, to be called "Rochester University." It was voted th the Baptist Ministerial Education Society (a plan for forming which was su mitted) shall have the privilege of sending forty beneficiaries to pursue the u dergraduate course of the University without charge for tuition. The Educ tion Society is to sustain a Theological School, with suitable Professors, & This plan for an Education Society is to be submitted to the consideration o Convention, to be called at Rochester, May 11, 1850. Thus we have a pr pect of a new University, including a Collegiate, Theological and Preparato department, and a new Education Society. It is much to be regretted th things have been brought to such a pass; but we see no other course for t Rochester Committee to take then they have taken.

Rev. O. C. Wheeler, of San Francisco, pastor of the Baptist church, receiv as a salary $10,000 per annum.

The 29th day of November was observed as a day of thanksgiving and pray in California, by order of General Riley.

We perceive by the Report of the American Indian Association, that duri the year ending October 27th, 1849, the receipts have been $13,493 50, a the expenditures $12,568 24. Number of missions 4, stations 6, missionar and assistants 32, churches 16, baptisms 174, schools 5, scholars 163, comm nicants 1052. This Society is doing much good. T. G. Blewett of Mississip is President; Rev. Sidney Dyer of Ky., Cor. Secretary; Rev. Thomas Smi of Ky., Rec. Secretary; and C. Van Buskirk of Ky., Treasurer.

Rev. Duncan Dunbar has relinquished his labors with the Beriah Bapt Church of this city, and engaged with the Second Baptist Church in Philad phia. It is with great reluctance that his people in this city and ministeri brethren part with him. Their prayers will accompany him in his new field of lab

FATHER PECK.—We remarked in the January No. of the Memorial, that intended to insert his portrait, accompanied by a biographical sketch, in February No. We regret to say that we have not been able to obtain a daguerreotype or likeness, and shall be obliged to delay the portrait a little long It is often difficult to obtain a good likeness of a person after his decease.

Since writing the above, we have found a good likeness, and shall insert portrait as soon as possible.

For the Ladies.—We have received a little pamphlet from a person who is himself Mr. Twelvetree, describing a method of labor-saving washing.—e are authorized to say from a lady who has tried it, that it saves about half labor in washing. The clothes need some rubbing, but not more than half usual amount, and are not injured, our informant thinks, by the ingredients ed in boiling. The price of the directions is $1.00.

Rev. Wm. Miller, the "Advent Preacher," has recently died in Low Hampton, Y. The end of the world has now come as far as he is concerned. In that ase it is at the door in respect to us all.

LITERARY ITEMS.

The Christian Review.—We are glad to perceive that this important peri-dical has not been entirely given up, as we feared would be the case. None f its several publishers, if we are rightly informed, have hitherto made it pay he expenses of its publication, although it has been edited by some of the ablest writers in our denomination. Still it ought to be supported, and well upported by so large a denomination as ours. And we do not see why it annot under its present organization. Rev. S. S. Cutting is to be the editor, ssisted by Prof. Wm. Gammell of Brown University, who is an able writer.—The names of Wm. R. Williams, D.D., and A. C. Kendrick, D.D., are also con-nected with the editorial department as advisors. Bro. Cutting still continues o edit the New-York Recorder, though Rev. Joseph Stockbridge, who has ren-dered important assistance in its editorial department during the past year, will end still more aid this year. We regret that some one could not spend his hole time as editor of the Review. We fear that the Review or the paper ill suffer. We wish them both abundant success.

The True Union.—This is the title of a new Baptist paper, issued in Balti-ore, Md., under the direction of a Committee, of which Wm. Crane, Esq., is hairman. It is understood that Bro. Crane bears most of the expense of the irst number. The paper is of a medium size, and full of interesting matter.—f the future numbers shall be as well edited as this, we think it will be very ikely to succeed. We bid the brethren who are conducting it God speed.

Missionary Magazine.—This work is now published by the American Bap-ist Missionary Union, also the Macedonian, and can both be had at $1.00, if aid strictly in advance. These are the only periodicals which contain a con-secutive and complete view of the Society's missions, and should be read by very Baptist.

We acknowledge the receipt of an interesting Address, delivered by Rev. T. . Teasdale, A.M., before the Calliopean Society of Granville College, O., pub-ished by D. Anderson, Cincinnati. It is well written, presenting the subject of Effective Oratory" in an interesting light.

We understand that the Western Christian Journal, of Columbus, O., and e Christian Messenger, of Indianapolis, Ind., are united, and to be issued at ncinnati.

CHRISTIAN INDEX.—The editorial charge of this paper has passed from th hands of Rev. B. M. Saunders into the hands of J. E. Dagg of Mercer Universit

NEW-YORK BAPTIST REGISTER.—We would call the attention of our reade to the advertisement of this paper on the cover of the Memorial. It deserv an extensive circulation. Price $1.50 per annum. It is to be furnished at on dollar when the list shall have reached 10,000 in number.

MINISTERIAL CHANGES.

Rev. Samuel Seymour, of Walton, has become pastor of the Second Baptis church in Guilford; Rev. D. W. Phillips, of Medfield, has become pastor of th Baptist church in South Reading, Mass.; Rev. Robert A. Fyfe, of Toronto Canada West, has become pastor of the Baptist church in Warren, R. I.; Rev D. C. Haynes, agent of the American Tract Society, has become pastor of th Baptist church in Barnstable, Mass.; Rev. Wm. B. Serrington, of Belknap-stree Baptist church, Boston, has become pastor of the Meeting-street Baptist church Providence, R. I.; Rev. Wm. Verrinder, of Providence, R. I., has become pasto of the Baptist church in Jersey City, N. J.; Rev. A. P. Mason, of Williamsburg L. I., has become pastor of the First Baptist church in Fall River, Mass.; Rev H. B. Gower, has become pastor of the Baptist church in Sedgwick, Me.; Rev Sylvanus Landrum, of Athens, Ga., has become pastor of the Baptist church i Macon, Ga.; Rev. Mr. Walden, of Troy, has become pastor of the Baptist churc in Portsmouth, O.; Rev. Duncan Dunbar, of this city, has commenced his labor with the Second Baptist church, Philadelphia; Rev. John Jennings, of Worces ter, Mass., has become an agent of the American Tract Society, and will continu to reside at Worcester.

REVIVALS.

Battle Creek, Mich., 80 added; 20 or 30 of the students at Lewisburg Un versity have been hopefully converted since Thanksgiving day; Rountree, Pi co., N. C., 85 baptized; Marsheim Centre, 100 hopefully converted; Nort Hebron, Washington co., N. Y., 12 baptized and an interesting revival going o as we learn by a private letter from E. W. Allen; Columbus, O., 33 baptize

MONTHLY LIST.

Deaths of Baptist Ministers.

Samuel Kingsbury, Brookline, Vt. Oct. 3—(his wife, three children and himself, making the whole family, were swept away by dysentery in 2 weeks.)
Samuel Nicholson, Baton Rouge, La., Nov. 20.
Rev. John Peck, N. Y. city, Dec. 15.

Ordinations.

John Taylor, Americus, Ga., Oct. 28.
W. G. Hobbs, Cons' Creek, Nelson co., Ky., Nov. 13.
Crayton Elliot, Montauk, Hamilton co. Ohio, Nov. 15. [Mo., Nov. 18.
Samuel P. Roach, High Prairie church,
Jonathan P. May, New Prospect, Sumter co., Ala. [Nov. 24.
C. King, Bracken Bap. ch. Minerva, Ky.
Theo. D. Matthews, Americus, Ga. No
Eben. W. Warren, Americus, Ga. No
Asa C. Bronson, South Hanson, Mas Dec. 6.
James Belcher, Ellsworth, Me.; Dec.
Elisha Hawkins, Newburg, N.Y. Dec.2
David M. Foreman, Delaware Tow Cherokee Country.

Churches Constituted.

Kocomo Creek, Howard co. Ind. Oct.2
Sacramento City, California, Oct 24. (No. of members 15.)
Hebron, Appomattox co., Va.

Dedications.

Fairfax, Vt. Sept. 20.
Versailles, Ky., Oct.
Auburn, Me., Dec. 6.
Elba, Genesee co., N. Y., Dec. 12.

LITERARY NOTICES.

Miscellanies. By William R. Williams. New-York: Edward H. Fletcher. pp. 400. 8vo.

It is to be regretted that, in the almost endless variety of books, we find so few which are prepared by such writers as the author of the one before us. The very fact, however, that little is written for the public eye by our most elegant composers and ripest scholars, is the reason why their productions are so valuable. They are the result of *thought* and *toil*, and stand as permanent monuments of industry, talent, and perhaps piety, while other works dazzle like meteors for a day and then pass into an eternal oblivion. Dr. Williams never writes for the press in haste or without careful study, so that we are sure, when he attempts it, of something worth reading. This volume comprises discourses and essays upon a variety of important subjects, and contains some of the richest gems of thought, expressed in a chaste, glowing and elegant style, which charms the reader, while the solemn truths discussed affect his heart. You seem to be walking in a splendid highway, surrounded with fruit, flowers, luxuriance and beauty, while you are cheered with a frequent glimpse of those mansions to which you are directed. Few writers throw around a subject such attractions as Dr. Williams, and we trust that this will not be the last book with which the public will be favored from his pen. Clergymen of every denomination, especially of our own, should peruse and reperuse the volume. It will also be read with great interest by private christians of every class. It is printed on beautiful paper, is neatly bound, and we believe that the enterprising publisher will realize an extensive sale of the work.

The Miscellaneous Works of Rev. J. T. Headley. Vols. I. II. pp. 322, 319. 12mo. *Sacred Scenes and Characters.* By Rev. J. T. Headley. pp. 198. 18mo. New-York: John S. Taylor, 143 Nassau-street.

Much has been said of late for and against Headley's writings. Whether just or not we shall not undertake to decide; but this we know that his works have had an immense sale. There is a kind of fascination in his graphic style which gives his writings the novelty and attractions of romance, while they are in general strictly religious compositions, and of course will exert a salutary influence wherever circulated. The publisher, Mr. Taylor, deserves much credit for the acceptable manner in which he has presented these works to the public. Two of the volumes before us contain a description of the author's ramblings in Europe, and consist of interesting sketches of places, persons, and whatever came in his way worthy of notice. He has fully described the sufferings of the Waldenses, which will be read with interest by Baptists and all enemies to papal oppression. There is in Vol. I. a good portrait of the author, accompanied by a biographical sketch. The 12mo. volume contains sketches of Bible scenes and characters, illustrated with handsome engravings. These works will be eagerly sought, and are even now selling rapidly.

Church Members' Hand-Book. By William Crowell. Boston: Gould, Kendall & Lincoln. pp. 140. 18mo.

This is a useful guide for young disciples, and indeed all Christians. The great principles of church polity and doctrine are explained and simplified in such a manner that all can understand them. It costs but a trifle, and we should suppose that every Baptist would wish for a copy.

Elements of Moral Science. By Francis Wayland, D. D. Abridged for schools and academies. By the same Publishers.

This is finely arranged for its object, embracing the great principles of morality brought down to the capacity of young pupils. It deserves to be universally adopted as a class book. Twenty-six thousand have already been sold. This and the preceding are for sale by L. Colby, 122 Nassau-street.

The Whale and his Captors. By Rev. H. T. Cheever. New-York: Harper & Bro.

This is a beautiful little volume, adorned with a variety of engravings. It is written by a Christian, and has a decidedly religious bearing. The style is very pleasing, and the scenes described thrilling. It will do the sailor good, and all interested in whaling. We have received from the same house "*Alfred the Great*," in Abbot's series. How interesting these are—charming style, instructive, religious in their tendency, and highly embellished.

History of Spanish Literature. By George Ticknor. New-York: Harper & Brothers. Vol. I. pp. 568. octavo.

The author of this splendid work has travelled extensively in Europe, and especially in Spain. He had access to the best libraries on the continent, and had every requisite facility to become acquainted with the subject in which he was so deeply interested. He presented the results of his investigations in a series of lectures to successive classes in Harvard College, and finally prepared the work before us. It is interesting to know the progress of mental culture in a country where an iron despotism has stifled the voice of a free press, and crushed the freedom of action, speech and thought by the abominable tortures of the Inquisition. Mr. Ticknor gives in this volume the history of Literature from the last part of the twelfth century, when the present written language of Spain first appeared, to the close of the seventeenth century. A faithful and full account is given of writers and their writings, and of all the changes in respect to learning, in troublous as well as in prosperous times, by an amateur and a master mind. Two more volumes are to follow. The mechanical execution of the work is of the first order, and the three volumes will make a standard treatise on that subject superior undoubtedly to any thing in our language.

A System of Ancient and Mediæval Geography. By Charles Anthon, LL.D. New York: Harper & Brothers. pp. 769. 8vo.

This large volume has been prepared especially for schools and colleges, and supplies a want which has long been felt. This, with Atlases which are at hand, will enable classical and even theological students to pursue understandingly their investigations in history. Geography is well said to be one of the eyes of history. In this book, history seems to be connected with geography, and the work may be studied with great advantage as a text book of both. It mostly relates to ancient geography, though there is much information also in respect to the geography and history of the middle ages. A full description (for such a work) is given of the various countries, towns, rivers, &c., in Europe, Asia, and Africa, as far as they were known to the ancients. Dr. Anthon has consulted the best authorities in preparing the work, and it will undoubtedly have the confidence of scholars, and be extensively adopted as a class book in schools and colleges.

Institutes of Theology. By Thomas Chalmers, D.D. LL.D. Vol. II. New-York: Harpers. pp. 515. 12mo.

This makes Vol. VIII. of Chalmers' Series, and forms, with Vol. VII., a condensed body of divinity. Here the powerful intellect of the author appears on almost every page. His nice discrimination, unanswerable reasoning, and vivid elucidation of theological truth, show the movings of a great mind. All of the preceding volumes of his works are extremely valuable as practical treatises; but in our estimation, the two comprising his Institutes of Theology are far superior in point of talent to the others. One can scarcely read a sentence without observing an intense concentration of thought, and abundant evidence that the mind of the author should be placed among the highest order of intellects.

History of England. By Edward Farr, F.S.A. pp. 528. 12mo. New-York: Gates, Stedman & Co., 116 Nassau-st.

This is an abridgment of English history, narrating events from the earliest period to the present time. The author does not, like some historians, merely describe scenes of war and bloodshed; but presents a view of the *people*—their government, laws, literature, arts, sciences, commerce, manners, customs, and in fine a complete miniature view of affairs in general throughout the kingdom. It is intended as a text book in colleges and high schools, and will be found, we think, admirably adapted to the purpose designed. The matters of history are stated, as far as we have examined, with accuracy, brevity, perspicuity, and in a pleasing style. It has valuable questions at the close, is adorned with beautiful engravings, and handsomely printed and bound.

Peirce's Reading Books—embracing Introduction to First Reader, & First, Second, Third, Fourth, and Fifth Readers. By the same Publishers.

The author has made the attempt to ensure for the learner accurate pronunciation. The pupil is to be drilled in sounding and exploring the vowels contained in the lesson to be read before reading, and then he must give those sounds accurately while reading. Thus he soon becomes familiar with every sound of every letter, and becomes a good reader, pronouncer, and speller.

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Irah Chase

A PAPER PUBLISHED BY THE FREE WILL MEN

REV. IRAH CHASE, D. D.

AN AUTOBIOGRAPHICAL SKETCH.

SEE ENGRAVING.

My parents, Isaac and Sarah Chase, were from that part of Sutton, the north parish, which is now Millbury, in Massachusetts. I was their second son, and was born October 5, 1793, in Stratton, a small town on the southern part of that long range of Green Mountains which has given a name to the State of Vermont. My father, when a lad of twelve or fourteen years, being in company with an aged neighbor, as a traveller passed along the public road, and gave the intelligence that blood had been shed at Lexington, was deeply impressed by the anguish of the venerable old man, who, exclaiming, 'Alas! alas! there will be *war*,' wept like a child. But the causes of that anguish he did not comprehend so fully, at that time, as he did a few years afterwards. At the age of sixteen, he entered the American army. He suffered many hardships, and was exposed to many dangers. At length, in a sudden and sanguinary conflict with an overwhelming British force, about thirty miles from the city of New-York, he received five bayonet wounds; one through the hand, one through the arm, one in the neck, and two in the side. One of those in the side was so much resisted by a thick leathern pocket-book, and the other by a rib, as to fail of being mortal. He was taken into the city a prisoner of war, and, with many others, was closely confined, and starved almost to death, ten months and ten days. After the restoration of peace, he, with other enterprising young men, repaired to the then *new* state, Vermont; cleared for himself a farm; erected a house; and, having prepared a home, returned to his native place to be united in marriage with her for whom he had long cherished an ardent affection, and who was thenceforth his partner, a help meet for him, during a period of more than forty years. Her maiden name was Bond.

Among my earliest recollections is that of my parents, as they returned home from public worship in the evening of the day on which they were baptized. They kept an open house, especially for ministers; and from the free conversations which I thus had an opportunity of hearing, I learned many important lessons relative to the Christian life and to ecclesiastical affairs.

From infancy, my health was delicate; and for several years in my childhood, there were at times indications of the rapid approach of fatal

disease. I was too apt to go beyond my strength, whether in play, o work, or study. But, on the whole, my days of boyhood passed awa very pleasantly at home in Westford, in the north-western part of th State, a town to which my father had removed in 1797; or abroad a school in Milton, on a secluded bank of the river Lamoille, and at St Albans. Some valuable books were perused with much interest, espe cially one which my mother loved to read. It was Mason's work o Self-Knowledge. It helped to awaken my conscience, and invited me t habits of thoughtfulness. For instruction in preparatory classical stu dies I shall ever be indebted to the kindness and condescension of th Rev. Dr. Sanders, the first President of the University of Vermont, a Burlington; a place where, in connection with other considerations, th landscape,—the forests, the fields, the gardens, the flourishing village, th lake, the islands, the distant blue hills, the sky and clouds of the horizon reflecting a thousand varied tints,—could hardly fail to delight a youth ful mind.

My father's and my mother's religious example and instruction, with the holy scriptures which were read, and the daily prayers which were offered in the family, and the more public services which from my early childhood were attended on the Lord's day, often led me to feel my need of being saved from sin and its consequences. I made good resolutions I prayed in secret. But I did not give up myself unreservedly to th Saviour, and cherish the hope and the joy of the Christian, till the second year of my studies at Middlebury College, in the autumn of 1812. Then Christ and his cause became unspeakably precious in my view; and my purposes for life were changed. It was during one of those seasons o special attention to the concerns of the soul with which that seat o learning has been remarkably favored; and the affectionate, discreet zea of such fellow-students as my endeared classmates Parsons and Fisk afterwards missionaries to Palestine, will never be forgotten.

About this time, the Rev. Nathaniel Kendrick, so highly and so justly appreciated at a later day in his connection with the Seminary at Ham ilton, N. Y., came to be pastor of the feeble Baptist Church in Middle bury. I used to call on him, and spend an hour, when I could conve niently; and was always gratified and instructed.

In my class, in which there were many entitled to much love an esteem, there was one to whom I was exceedingly attached. Under God I owe much to that attachment, and it was strengthened by our coming at nearly the same time, to have a hope in Christ. I allude to Reue Keith, afterwards well known to many as a Professor in the Episcopa Theological Seminary at Alexandria, and as the translator of Hengstet

berg's Christology. He now rests from his labors. Each study had a strong attraction; and I was impelled, sometimes, to sit up too late at night. The President, one day, said to me, with maternal solicitude, "Nature will have her due, sooner or later; and, if you attempt to defraud her, she will have it with interest and damages." I had not then known, so fully as I have since, the duty and importance of endeavoring to preserve health, by suitable exercise and timely rest, amidst strenuous mental efforts.*

After the completion of our collegiate course, in August, 1814, I spent some weeks at home. On the 11th of September, I heard the terrible thunder of McDonnough's battle on Lake Champlain; and, standing with my father and a multitude of anxious spectators on the western shore of Grand Isle, we saw the termination of that conflict, and the continued battle of Plattsburg. The next day, we visited the scene of action.—Commodore McDonnough and the chief surviving officer of the captured British navy were walking, arm in arm, among the dead who had been brought for burial, and laid on the shore of a small island in the harbor. The wounded and the dying, Americans and British, promiscuously laid in two long rows (the feet in the one approaching those in the other) under a temporary tent of extraordinary size, were, many of them, uttering groans of the severest agony. My father stooped down, and asked in a tone of tenderness, "How do you feel towards each other?" "We are all brothers now!" was the prompt reply.

The actual view which I then had of some of the evils of war, and reflection on the source of the various wrongs inflicted by men upon each other, in disregard of the authority of God, were adapted to remind me of the great remedy which the gospel proclaims, and to confirm my purpose of preparing myself to labor in promoting its influence. The next month, I was admitted a member of the Theological Seminary at Andover, Mass. At that time, I was the only Baptist there; but I never had occasion to complain of any want of cordiality. My convictions were distinctly known, and were treated with ample respect. Indeed, my experience was an exemplification of the possibility of much Christian communion, without communion in baptism and the Lord's supper, however desirable and important these may be. I owe to the worthy Professors a large debt of love and gratitude.

* We have ascertained that Dr. Chase, while a student at college, by the appointment of the faculty, on one occasion, delivered a Greek oration; on another an English oration; and, on *two* other occasions, (the senior exhibition and the commencement) the Philosophical oration. Ed.

At Andover I had many facilities for surveying the religious conditio of the world. Immense fields were to be occupied. Where were th laborers? A difficult and perilous warfare was to be carried on agains sin and error in ten thousand forms. Where were the men to wiel skilfully the sword of the Spirit? There seemed to be, on that cons crated hill and in some other places, a wakeful spirit of Christian ente prise and energy; while in the whole United States there was not an theological school of my own denomination, nor any public literary inst tution, except Brown University; and that was not in the most promi ing circumstances. Dr. Baldwin, Dr. Staughton, and a few others, ha given to some candidates for the ministry such instruction as they coul amidst their numerous other duties. But it was obvious that muc needed to be done among us in the education of the young, and especiall of those who were to preach the gospel. The subject weighed heavily o my mind. I resolved to do what I could; and looked up to God fo guidance and success.

The importance of such an effort was enforced by facts daily present ing themselves, and by what I heard and saw while, in a temporary ab sence from Andover, I resided among the French in Canada. I wa introduced to a priest, a Professor in the Roman Catholic College a Montreal. In his youthful zeal he had come from Baltimore, an ardent but illiterate Protestant minister, to convert the College from the griev ous errors of Papal Rome. He frankly and confidently avowed his pur pose to the officers. They, perceiving that he had more zeal than know ledge, courteously replied: "Well, Mr. R., you think that your religion is the best; and we think that *ours* is the best. If you can convince u that yours is right, we must be of your religion; and if we can convinc you that ours is right, you must be of ours." "Certainly," said Mr. R. and proceeded with his attack upon Popery. When he had exhausted his resources, the officers brought forward on their side an array of ob jections, authorities, and arguments, of which he had never heard, no dreamed. He was confounded and overwhelmed; and he surrendere at discretion. He was put upon a course of instruction, and advance from class to class with increasing reputation. Soon he was investe with the priesthood, and appointed a Professor in the College. There saw him, surrounded by his pupils. And, while we were walking to gether in the garden of the seminary, I asked him whether Catholic only were admitted as students. "No," he replied, "but they generall become Catholics before they go away."

During my residence at Andover, I was a member of the church unde the pastoral care of the Rev. Dr. Baldwin, in Boston. He was like

father to me; and the two other pastors, the Rev. Mr. Sharp and the Rev. Mr. Winchell, were like elder brothers. To Dr. Sharp I sent an extended memorial, dated April 10, 1816, in which I approached the discussion of topics relative to a new effort in behalf of a religious periodical, by saying: "How much may be effected by a well conducted periodical work, I need not attempt to describe. How easily it may be circulated; how well it is adapted to attract attention by the recency of the intelligence it communicates; how interesting and profitable it may be made to every description of readers, by the variety it admits in matter and in manner; and how much more likely it is to be read than a larger book,—the case speaks for itself. Nor will I attempt to describe how much may be done, not only to increase the respectability of the denomination, and to cherish among all classes, especially the young, a taste for useful reading; but, what is more, to enkindle and keep alive the flame of piety, by exciting attention to the Bible and religious subjects; to enlighten private Christians; and to increase the knowledge and real usefulness of ministers, even the most able, as well as those whose literary and theological attainments are small; in a word, to build up and adorn the churches."

Through the blessing of Heaven and the wisdom of the brethren in this vicinity, the discussion, after much consultation, led to the issuing of "The American Baptist Magazine and Missionary Register," at first once in two months, and subsequently every month, under the editorship of those three pastors in Boston whom I have mentioned. This was the *new series*, commenced in Jan. 1817, a continuation and enlargement of the "Massachusetts Baptist Missionary Magazine," which was begun in 1803, and had been edited solely by Dr. Baldwin, once in three months. For some time it continued to be (except the annual minutes of Associations) almost, if not quite, our only religious periodical in the United States. Of this there were circulated in the year 1818, eleven thousand copies. It contributed largely to the then recent movement in favor of Foreign Missions, and gave a most salutary impulse to the affairs of the American Baptists.

With Mr. Winchell I had many a fraternal interview; and, at his house, we drew up the plan of a Theological Institution.

In the latter part of September, 1817, my course at Andover was completed; and in the same month I was ordained as a minister of the gospel. The public services were performed at Danvers, in connection with the meeting of the Boston Association. Dr. Sharp preached on the occasion, from 1 Cor. iii: 6—"I have planted, Apollos watered, but God gave the increase." Dr. Baldwin delivered the charge; and Mr. Winchell

presented the right hand of fellowship. I had received an appointmei from the Trustees of the Massachusetts Baptist Missionary Society t labor as a servant of Christ in the western part of Virginia. Befo entering on this mission, I was invited by the Rev. William Batchelde of Haverhill, to take a seat in his chaise, and accompany him to the fir meeting of the Trustees of a seminary which had recently been charter in the State of Maine. Our mode of travelling enabled us to pass lei urely along, visiting and preaching, as we proceeded. The meeting the Trustees was held at the house of Governor King, in Bath. I special object was to determine where the seminary should be placed and, with much unanimity, they resolved that it be established at Wate ville. It soon became Waterville College.

From this excursion, which was full of instruction, encouragement, an religious interest, I returned to Vermont. And on the 7th Novembe I bade adieu to my father's house, and set out, on horseback, for th western parts of Virginia The next day, I arrived at Middlebury—no however, till after nine in the evening. It was a dark and dreary nigh The road, in consequence of the heavy rains that had fallen, was e tremely bad: and the wind, strong from the south, roared through th forests. All was adapted to excite in me, a lonely traveller just breal ing away from the dearest ties that nature twines around the heart, som serious reflections on the journey of life, the state of fallen man, and th need, as well as the duty, of denying ourselves and enduring hardship in order to lead our fellow-men through this world of sin and sorrow t a happy home.

From Albany I proceeded through the back settlements of New-Yor and Pennsylvania to Pittsburg. The principal points on my cours were Cherry Valley, Cooperstown, Oxford, Chenango-point, Oswego Tioga-point, Lycoming Creek, Jersey Shore, Bellefonte, Ebensburg Armagh, and New Alexandria. From Pittsburg I went on, throug Washington and Clarksville, and, entering Virginia near Morgantow arrived at Clarksburg on the 27th of December.

During my journey, besides preaching on Lord's days and at othe times when I could, without materially impeding my progress, opport unities frequently occurred for promoting the interests of religion by pr vate conversation. On the way, and at various points in the wide fiel of my labors, I saw much to affect my heart, and deepen my impressio of the value of a devoted and enlightened ministry. And, in view of th lamentable influence of certain pretenders, I was led to close one of m letters to the secretary thus. "We seem to hear a voice inquiring, *Wh maketh thee to differ?* and we are constrained by gratitude, as well

pity, to labor and pray that the ignorant may be enlightened, and the wandering reclaimed. Surely it is important that the light of the gospel, in its purity, be sent into the benighted corners of our country. It would keep at a distance those ravening wolves that love to prowl in the dark, and waste the scattered flocks. Let the people be properly instructed; *let the truth be built up, and error will fall of itself.*"

In the fulfilment of my mission I had visited Taze's Valley, and was occupied near the upper falls of Coal River, in Kenhawa county, when I received by the same mail two letters, the one inviting me to a Professorship at Waterville; and the other to a Professorship at Philadelphia, where I was requested to labor in connection with the Rev. Dr. Staughton, in commencing a Theological Institution under the patronage of the Baptist General Convention. When I had concluded to accept this latter invitation, in May, 1818, I wrote from Philadelphia to the Rev. Dr. Baldwin, stating the considerations which had led me to the decision. The Institution at Waterville, I was confident, would be sustained at all events. There was not the same prospect in regard to the proposed Institution at Philadelphia. Whatever service I could render was, I thought, the most needed there. And it did not seem right to leave the whole of the United States, from Waterville to New Orleans, destitute of any school devoted specially to the suitable instruction of those among us who were to be ministers of the gospel.

An historical sketch of the Theological Institution at Philadelphia was published in the Baptist Memorial, in Vol. I (1842) p. 101; and it cannot here be repeated. I went with that Institution, when it was transferred to Washington and became the Theological Department of the Columbian College. The duties of a distinct Professorship in the College, and in effect those of the Presidency also, for the first two years, devolved on me, while the venerated Dr. Staughton remained in Philadelphia. But amidst exhausting cares, I was sustained by the abundant evidence which I beheld of the practicability of making the College, as a seat of secular learning, a rich and extensive blessing, and by the hope of being permitted soon to see the Theological Department in full and successful operation.

In the summer of 1823, it was deemed expedient for me to visit Europe. Being in Glasgow when Dr. Chalmers was about to remove from that city, and enter on the Professorship of Moral Philosophy at the University of St. Andrews, I had the pleasure of hearing him deliver his farewell sermon. The same week, at the great public dinner given him by the municipal authorities and the principal men of the city, as a token of their profound respect, I heard from him and others the speeches

which were called forth on that occasion. They were reported, and published in the newspapers, and afterwards widely circulated in the form of a pamphlet. The courtesy which was shown to a stranger from America presented a striking contrast to the unfriendliness which has sometimes been manifested on both sides of the Atlantic; and it ought not to be forgotten. I allude to one among the regular toasts brought forward by the presiding officer. This and the reply I copy from the pamphlet, omitting, however, the reporter's record of cheers and applause:

"The Lord Provost proposed and the company drank with much cordiality, Health to Professor Chase, and Prosperity to the rising Literature of America.—Tune, 'Hail, Columbia.'

"The Professor rose and replied: 'My Lord Provost, In rising to acknowledge with gratitude the friendly expression with which my country and myself have just now been honored, I perform a delightful, though embarrassing duty. Insensible and cold indeed must be that heart which could fail of being impressed by such an expression, in such a company, and on such an occasion as the present. I cannot, I must not attempt to give utterance to the sentiments of which I am conscious, in relation to those with whom I am surrounded, and especially to the endeared and venerated individual who has drawn us together. Were I to say the tenth part that I feel, and that my countrymen feel, I fear I should offend that delicacy which is the characteristic of noble minds.

'But in relation to some facts which rush upon my thoughts, I may be allowed to speak freely.

'Who that contemplates the history of the United States, does not perceive that my country is greatly indebted to Scotland for the habits, the opinions, and character of her citizens, and for the genius of her institutions? Many of her early inhabitants, indeed, were Scotsmen.—But, what is more, many of these, eminent for their piety and their learning, taught in our seminaries, and impressed their own character on their pupils. To mention but a single instance,—the memory of Witherspoon is embalmed in every American heart. The traveller pauses amidst the shades of Princeton College. He retires into the church-yard. He stands at the foot of the grave where Witherspoon sleeps by the side of Finlay, and Davies, and Edwards, and other men of kindred spirit, who, in their day, presided and taught in that College; and while he thinks of his distinguished zeal and services, he blesses the land that gave him birth, and the University that trained him for so much usefulness.

'There is another fact that cannot be overlooked. Though much in the economy of most of the American Universities has been derived from the English, yet many of the text-books in modern literature and science

are the productions of Scottish genius and Scottish erudition. Could I throw open to you, this evening, the chambers of our students, you would see them studying your philologists, your mathematicians, your historians, your rhetoricians, your philosophers, in the various departments of matter and of mind and morals, your economists, your physicians, and your divines. I need not say, that your poets have familiarized to them the romantic scenery of this land of chivalrous deeds, and, together with other causes, have increased the thirst for drinking deep at the fountain of ancient song.

'But it is not to the venerable walls of your antique edifices, nor to the castles that look down from your cliffs, nor to the streams that roll through your valleys of deathless renown, nor to your mountain torrents, nor to your charming lakes with all their poetic associations, nor to all the elevating and picturesque scenery of your Highlands, that we look with the liveliest emotions. There is a loftier and a more charming range of objects. It is to intellectual and moral qualities and cultivation that we look with a profounder respect and a livelier interest. I utter the sentiments of the great body of zealous and efficient friends of literature and science, from the Mississippi to the Kennebec, and from the Atlantic to Niagara. If I might be permitted to speak in their name, I would say, we hesitate not to aver—in delightful accordance with what I have had the happiness, on this occasion, to hear so eloquently expressed—that the interests of science are the interests of religion; that the walks of the one should ever be gladdened with the fragrance of the other; and that the highest scientific elevation on which an immortal can stand, is that which enables him to survey the sacredness of his obligations, and the grandeur of his destiny. Surely, Christianity in all its simplicity and loveliness, shrinks not from investigation; and, most manifestly, truth has nothing to fear, but much to hope for, from a mind that has long been disciplined in Bacon's school of philosophy, and purified and enlightened by the Spirit of Him, whose word is truth. Under these impressions, my Lord, the appointment at St. Andrews, has, beyond the Atlantic, been contemplated with much gratification, as boding well for the interests of learning and of man.'"

After spending some time at places of special interest in Scotland and England, I went over to Germany, passing from London to Hamburg, and thence to Halle, the seat of one of the great Universities. There, with an occasional visit to Leipsic, I continued, in the prosecution of various studies, through the winter and spring, till May. Early in that month I set out for Göttingen. A letter from Professor Vater introduced me to the aged and affable Eichhorn. To hear him and the cele-

brated Professors Blumenbach and Heeren lecture in their respect departments, was a signal gratification. And to see the well select and well arranged, extensive library of the University, was at once pleasure and an admonition. There I found a much larger collection works illustrating the history of my own country, than could, at th time, have been found in America.

From Gottingen, I passed to Hesse-Cassel, and thence to Münster Westphalia. There, upon the dome of one of the churches in front the Council House, were still suspended three iron cages, in which t king of the Munster insurgents, generally denominated Anabaptists, a two of his chief associates, were dragged through the streets, and tortu with hot iron pincers. Thus, for nearly three hundred years, had th terrible monitions been exhibited. While standing in sight of them asked the intelligent citizen who had pointed them out to me, Are th any Anabaptists here now? He replied, 'No. They were *extirpa* (ausgerottet).' But, I rejoined, there are yet in Germany persons th are sometimes called Anabaptists. 'Yes,' he said, 'but they are *entirely different people* (ganz verschiedene Leute.)'

In Holland I visited the principal cities, and collected there, as w as in Germany, some important facts relative to the history and state the Mennonites.

Upon revisiting London, I had the happiness of completing, with Secretary and Committee of the English Baptist Missionary Society negotiation entrusted to me by the Board of the Baptist General C vention in the United States, relative to the Mission House at Rango which had been occupied more than ten years by Mr. and Mrs. Judi and our other missionaries in Burmah. It had been erected in conn tion with an attempt by our English brethren to establish a missi there, in 1807. When Mr. Judson arrived, in July, 1813, the missi was on the point of being given up. Of those who had been engaged prosecuting it no one was there, except Mrs. Felix Carey. The str gers from America, weary and exhausted, were kindly welcomed to t spacious mansion; and they continued to remain there, after all former occupants had withdrawn. In September, 1814, Mrs. Judson her journal says: "Our home is in the Mission-house, built by the En lish Baptist Society on the first arrival of Messrs. Chater and Carey. It is large and convenient, situated in a rural place, about half a m from the walls of the town. We have gardens enclosed, containing abo two acres of ground, full of fruit trees of various kinds." And Profes Gammell, in his History (p. 13), alludes to this early home of the Bu man Mission. But when the senior missionaries at Serampore declar

themselves independent of the Society in England, the Committee of the Society, naturally anxious to look after and secure all their own claims, thought of the long indulgence which had been extended to the occupants of the Mission-house at Rangoon, and sent to the Board at Philadelphia an unexpected call for payment. In the circumstances of the Board at that time, the call was peculiarly embarrassing. To guard against the imminent danger of an unhappy misunderstanding, it was judged best, that, as I was about to embark for Europe, I should, in behalf of the Board, communicate personally with the Committee in London, and make as good and satisfactory an arrangement as might be found practicable.

Accordingly, I represented to our English brethren that the missionary enterprize was a common cause. We were all toiling, not for ourselves, but for our Lord. Whatever progress was made in evangelizing the nations, was made for him; whatever facility was prepared for spreading his conquests, whatever fortress was erected, it belonged to him, whether occupied by an earlier or a later detachment of his forces. The Americans had come to the relief of the English, and were prosecuting the very same work which the English had begun as devolving upon themselves. We were now furnishing the men who were ready to lay down their lives in completing the enterprize. For the services, I added —for the *lives* thus devoted, we demand nothing from you. And for the use of a facility which you have prepared, in order to accomplish what we all desire to accomplish as servants of our common Lord, we hope that you will demand nothing from us, *so long as the mission-house is faithfully used for the purpose for which it was erected.* It is legally yours; and whenever it ceases to be used, in good faith, for missionary objects, the control and possession of it shall instantly revert to you.

Our English brethren generously acceded to the proposal; and the whole matter was amicably adjusted.

In the course of the summer, I made an excursion to Paris. And, among other incidents that suggested many reflections, I enjoyed an interview with Lafayette, a short time before his memorable visit to this country. I came back again to England; returned to the United States in October, 1824; and soon resumed my duties at Washington.

The College, in its internal affairs, and as a literary institution, continued to prosper; but, the next year, I became convinced that the obstacles preventing the prosperity of the Theological Department were not likely to be soon overcome. When I perceived this, it seemed to me to be my duty to retire to some place where such a Theological Institution as would confer the greatest benefits on the rising ministry of the

Baptist denomination, and, through them, on the cause of Christ, could be built up and vigorously sustained.

In my purpose to retire I was encouraged by the consideration, that my Professorship in the College would be well supplied by an individual who had, already, rendered good service there as a tutor. I sent in my resignation. Seven years, from the beginning at Philadelphia, I had toiled amidst much to try my faith and patience, as well as to awaken my gratitude and bid me hope; and now it seemed necessary to begin anew. I loved the College and its friends; and I knew its vast importance. I loved the members of the Faculty. I loved the students. I loved that charming spot, College Hill. There, too, was the little grave of my first-born child. And there the Nation's Capitol in full view, and Mount Vernon seen in the distance, had awakened thrilling and elevated emotions, and called for strenuous efforts in behalf of the whole Union and of the world. There I had hoped to labor, and see a Theological School exert some good and fraternal influence on the North, and on the South, and on the West. But, if I rightly interpreted the Divine Will manifested in permitting certain hindrances to arise, the great object which had led me to Washington, was now to be sought elsewhere; and I could not resist the conviction that it was my duty to act accordingly.

At first, I looked to the West; and wrote to a friend at Cincinnati, the late lamented Ephraim Robins, asking if I could have a place on which to stand, in an effort to build up a Theological Institution near that city. He replied with sorrow, that, in his judgment, our brethren could not be induced, at that time, to engage in such an enterprize.— Then I looked to the North; and I resolved to ascertain, by a personal visit, what could be done, either at some point on the bank of the Hudson, or in the vicinity of Boston. For this purpose I set out from home in August, 1825, leaving with my family one or two candidates for the ministry who were not otherwise provided for, and, at a late hour in the evening, I went, hoping in God, to the place from which, early in the morning, I was to proceed on my way to the North.

The subsequent founding of the Newton Theological Institution, and my connection with it for twenty years, as well as some collateral events, furnish materials for a more extended narration than it would be suitable here to introduce.

A venerable minister, who has preached some sixty-five years in the same place, being asked what was the secret of long life, replied, "Rise early, live temperately, work hard, and keep cheerful!"

PRAYER—INCENTIVES TO PRAYER. NO. II.

BY REV. S. F. SMITH.

1. It is an incentive to prayer that the Holy Spirit is promised to accompany prayer. He is promised both as a divine messenger, and as a divine influence. He is promised as a divine messenger, to teach us what things we should pray for, and how we ought to pray. This is the first part of his office towards us in relation to prayer. The second is that he maketh intercession for us with groanings which cannot be uttered. And, be it observed, the Holy Spirit does this for us only in relation to our prayers; for so the Scripture in this place affirms. The apostle is not here speaking of the tried Christian, or of the weak Christian, or of the unlettered Christian, as such; but of the Christian at prayer. While, therefore, the Spirit is promised to us generally as a sanctifier, a comforter, and a universal aid, some peculiar promises of the Spirit are made, to encourage and incite us in the work of prayer. Nor is this influence of the Holy Spirit in prayer altogether a doctrine of divine revelation, inserted, for the sake of its beauty and fitness among the statements of the word of God, but inactive, inefficacious, and, so far as relates to individual experience, never realized.—O, no; we have felt the truth and reality of it in our own experience. Our souls have rejoiced in it, and been elevated and comforted by it. We have often been ready to bear testimony to it, when, at the commencement of our supplication, the world has seemed to retire from before us, its allurements have all burst like a bubble in the air, the presence of God has seemed to surround us and involve us, and his glory to encircle, and, as it were, hedge us in on every side. The things of eternity have assumed their due weight in our eyes; the preciousness and fulness of Christ have opened and glowed upon our thoughts, and the place where we stood has seemed more like some spot in heaven directly before the throne, where angels are bowing down to adore, and saints are thronging to bring praises, than like any thing created. The man of the world may ask, hesitatingly, 'How can these things be?' But the true Christian has felt them and known them. And those gifts of the Holy Ghost have in them a sweetness and comfort, which never fail to make one feel that if there is any thing to be desired on earth, it is the unspeakable privilege of living a life of faith and prayer.

2. Prayer is the condition of one receiving many blessings. It is true that most men seem to get their food and raiment, health and harvests, without prayer. Still, we do not know how much the prayer of Chris-

tians, or, above all, the prayers of the Mediator may have to do with our enjoyment of these common mercies; nor, how much these blessings might be augmented, or, if taken away, how much more gloriously their loss would be sanctified, if we were eminently men of prayer. But there are many blessings of which prayer is the established condition: concerning which, we have no promise that they shall be given us, nor any reason to expect that they shall be bestowed, without prayer. There are many such blessings of which we stand in perishing need, but of which we are destitute; and who can tell but it is because we do not make them, as we should, objects of humble, patient, persevering prayer? For example, there is a sense in which penitence, faith, love, purity, and many other emotions and qualities of a holy heart, are the absolute gift of a sovereign God—bestowed, like the blessing of salvation, unconditionally, and of his mere good pleasure: not unconditionally, as men sometimes interpret that word, as implying neither care nor concern on our part;—but unconditionally, in the sense of our not earning it by any meritorious act, on account of which God bestows it as a debt due, and not as a mere bounty gratuitously conferred. But are not penitence, faith, purity, love, and other emotions and qualities of a holy heart proper subjects of prayer—which we find to be withholden in proportion as we neglect prayer, but given in proportion as we are diligent in it—gifts which we do not expect without asking them of God, and which are, therefore, bestowed upon the prayerful as a fulfilment of that condition? Who are they that are blessed with an humble and contrite spirit, but they who ask for it? Who are they in whom an intelligent piety flourishes and prevails, their sanctification advancing day by day, their communion with God being deep and fervent, their comforts in the divine life strong and abiding, but those who are accustomed to pray? If the Scriptures had said nothing of condition or promise in respect to this matter, what we have experienced in our own history and witnessed in the case of others, would lead us to infer, first, that many of our blessings are bestowed upon us on condition of some faithfulness on our part; and, secondly, that the particular condition of their coming is faithfulness in the duty of prayer. Whatever good thing, therefore, you desire, whether it be a tender conscience, sensitive of the first approaches of sin, or a heart of flesh, melting at the name of Christ, or a deeper sense of unworthiness, or a more rapid growth in sanctification, or the conversion of some near friend, or the general revival of religion in the community,—these are all blessings of which prayer is the condition. Reader, go to the Father of spirits, go to the Saviour of sinners, go to the throne of mercy, go, commune with God concerning these things. They have been

all given in answer to prayer—given, within your own observation,—perhaps within your experience. The throne of grace is still open. "Ask, and ye shall receive; seek, and ye shall find." O what incentives we have to prayer. It seems to unlock for us all the treasuries of divine goodness. It opens for us the fountains of a Saviour's heart. It spreads abroad before us the riches of the fulness of God, and bids us enter in and partake of them. It leaves nothing to be desired which we may not obtain.

3. Prayer is moreover the path to personal evidences and the enjoyment of religion. Many Christians complain that they lack evidence. We admit that lack of evidence is, in part, to be expected in our disciplinary state. God must not only permit it, so to speak, by reason of our imperfections and our partial sanctification, but he does permit it, partly as a means of making us sensible of our dependence, and partly to induce us, under a sense of our dependence and danger, to be faithful in prayer. But as the habit of fervent and unwearied prayer would both promote our sanctification and our sense of dependence, a foundation would be thus laid for increased evidence. And that, in many ways. First, we should be conscious of the performance of a duty; secondly, we should find communion with God; and, thirdly, we should perceive, in answer to prayer, such evident growth in religious feeling and fervor as would almost put it beyond a doubt that we were in a regenerate state. Our evidences revive or wane, often, almost in proportion to our communion with God at the throne of grace. If we were conscious of near and frequent communion with him, we should be far less dubious about our gracious state than we are now. God reveals himself, in that special and sweet intercourse which we are conscious of holding with him in prayer, to his people as he does not to others. He thus marks and seals them as his people, and as it were lets them see and handle the seal which he impresses on them. Thus prayer, apart from the comfort to be enjoyed in it for other reasons, is, besides, an inlet of spiritual evidence beyond almost any other duty. There is perhaps no other so capable of giving decided comfort, because no other is so capable of furnishing decided testimony. Others may more easily nourish false hopes and delusive comforts. But while it is possible that this may do the same, still it is less likely to do it. One might almost say that he who prays for eminent religion, in a true and fervent spirit, is sure to have eminent religion, and the enjoyment of it, and the evidence of it. Were we who cherish the Christian's hopes more decidedly a praying people, our evidences would increase a thousand fold. For with the increase of acceptable prayer would come the increase of humility, contrition, purity, love,

faith, activity, and of every grace; and, how could all this come to pass without affecting our evidences—without making them shine out like the sun, liberated from the clouds of our weeks of gloomy weather in autumn, or as when in summer, the mists roll off and reveal its glory in mid-heaven? He who enjoys sweet fellowship with God, who by faith takes hold of the horns of the altar, who lives in the sight of God's countenance, cannot doubt of his gracious state. He who is lost to the world and himself, and, as it were, swallowed up in God—we mean in such a way as is still not inconsistent with the duties of the life that now is—how can he hesitate, whether he is accepted or not? True it is, that neither the enjoyment of religion nor of evidence can be forced. We cannot compel them to come, in one measure or another, into the soul. But by the use of the appointed means they *will* come. And what means can be regarded as so permanently, so certainly, so completely efficient as prayer? The effect may not follow in a day, nor a week, nor a year.—But it *will* come. O that both the writer and every reader might experience it.

4. It is an incentive to prayer that the amount of a person's religiousness, the depth of his religious character, is in proportion to his faithfulness in the duty of prayer. Where there is much prayer, there is much of the life and power of godliness; and there only. Much prayer, much religion; little prayer, little religion; no prayer, no religion.

5. We have had some personal experience and observation of the benefits of prayer. There are persons who have now fallen into a state of spiritual decay, to whose memory we may recal scenes of the greatest interest and comfort, when the preciousness of Christ excited in them emotions of unutterable tenderness and joy, and his infinite fulness made every inferior object tasteless and empty. And these were eminently in their hours of prayer. At these periods a voice seemed to us to come from every spot where we trod or walked or rested, like that which came to Moses—"The place whereon thou standest is holy ground;" or as Jacob said, "Surely God is in this place." Those were seasons whose glory and power and sweetness came directly from the throne; and of the enjoyment of which there is no reason to believe that we should have had any knowledge, if they had not been sent in answer to prayer.—Indeed, to test this argument still further—for what consideration would we give up whatever we enjoy, or have enjoyed as the fruit of prayer? For what would we expunge from our own consciousness, and from the whole church, and from the honorable name of Christ, whatever has been recorded in the one, or accrued to the other, through the instrumentality of prayer, offered and answered? How would we receive a proposal to

recal from heaven all the bright spirits that have entered it as the fruits of prayer, of their own, or of the prayers of others, or of the intercessions of Christ? Our feelings, at the instant of such a proposal, are a proof that we value prayer. The value we put upon it is an incentive to it.

6. It should be to us an incentive to prayer that God has an infinite propensity to bestow upon us the things we ask in prayer. His love is security for this. The fact that there is a throne of grace is a guaranty, as it were, both of his propension and his purpose to answer prayer. The fact that Christ is our Mediator, and that God has appointed him to be so, is still another circumstance suited to stimulate us to prayer. If our prayers were to ascend as offerings to God, recommended simply by our own merits, we might well despair. But his appointment of Christ as our Mediator shows his disposition, as it were, to hear our prayers:—his determination, for that express purpose, to open a way by which he can consistently do it. We do not come, therefore, to a God whom we are to persuade out of his willingness, but to a God infinitely willing and ready—more disposed to answer our petitions than a tender parent to give things needful to his children. We do not bow before an inexorable tyrant, who is more full of hatred towards us than of love—more likely to consume us than to comfort; but to a God of love; a hearer of prayer. God requires prayer not so much for his own sake, as for his creatures. He does not demand it that, being unwilling, he may be persuaded; but that he may see us in the most gracious frame, that the receiving of the blessing may do us the most good.

And, we may expect the intercession of Christ in our behalf. What a stimulus is it to faith to believe that, while "the Spirit helpeth our infirmities," and grants his special aid in the work of prayer, the Son also intercedes for us. Ask for what we will—if the Son of God harmonizes in our petition and asks with us—whom "the Father always heareth"—who can help praying with unlimited faith? Well may the believer say to himself, in asking for great blessings—"I am not alone in this petition which I present. The Lord Jesus Christ, my Redeemer and Advocate, is with me. What is wanting of fulness and power in my petition, will be made up by his intercession. What is low in me will be exalted in him. What is guilty in me will be set aside and forgiven by his perfect righteousness, and instead of the rejection which I merit, for his sake will be given the blessedness which I seek."

He asks, who spilt his precious blood,
That ruined man might live,—
He asks, to whom Heaven's oath affirms,
'Ask, Son, and I will give,'—

He asks in whom all treasures dwell,
All fulness is his own,—
He pleads for us whose plea has power
To move the eternal throne;—
He pleads, from whom his Father's ear
Is never turned away,
He pleads in unison with us—
Why should not mortals pray?

7. It should be regarded as an incentive to prayer that we are about to review our habits, as to the maintenance or neglect of prayer, on our dying beds, and in the very near prospect of eternity. For, put aside duty as we will during the progress of this life, we cannot put aside the solemn review and the mournful recollection of our unfaithfulness, when we are arraigned before the bar of God. The things that shall come up to memory on our dying beds will be remembered with a clear conception of right and wrong beyond any thing to which we are accustomed. We shall estimate them according to the standard of eternity. And, in view of that standard, how shall we regard unfaithfulness in prayer? There are many death-bed regrets; but none more frequent than the regret of a prayerless life. There are many Christians, who, in looking forward to the time of their exchange of worlds, foresee that they shall have much to mourn over. But by nothing are they preparing for themselves so deep and keen regrets as by the neglect of prayer. Prayer lies, one might almost say, at the foundation of every thing. It is of the highest importance in reference to the possession of every spiritual grace. It is the quickener of the church. It is the food of the soul.—It is the only instrumentality for good for multitudes, of which many Christians are possessed. It is the key to infinite blessings placed in their hands. It is the door to the treasure-house of God's boundless grace by which the believer stands, to whom, by virtue of the power of prayer, one might almost say, is committed the opening and shutting of that door, to his own soul and the souls of others. Will not the memory of such a power, enjoyed only to be perverted and neglected, fill the death bed with thorns instead of comfort, and with self-reproaches instead of triumph? As we would die happy, let us make much of the duty of prayer.

An old Connecticut pastor, whose peculiarities of preaching were proverbial, and who was blest with a temper of great value, was one day told by a parishioner that he did not like his sermons. "Well," said the old man, "I don't wonder at it; I don't like 'em myself."

BAPTISTS ON STATEN ISLAND.

BY THE PASTOR OF THE FIRST BAPTIST CHURCH.

THE First Baptist Church, Staten Island, now under the pastoral care of Elder Samuel White, is one of the oldest and one of the five constituent churches of the New-York Baptist Association, which Association was constituted A. D. 1791. This church was gathered principally through the labors of Elder Elkannah Holmes, and the church was constituted with twelve members, December 30, 1785, by Elders John Gano and Alkannah Holmes. The constituent members were six male and six female, one of whom, sister Catharine Vanpelt, is still living in her ninety-first year. The year following, Elder Holmes having become their pastor, thirteen persons were received into the church, among whom is our senior Deacon Garrett Fountain, and sister Mary Lockerman, the former in his eighty-fifth and the latter in her ninetieth year. Elder Holmes served the church as pastor nearly ten years, although other portions of the Master's vineyard shared his occasional labors. His labors were abundant, and much blessed, both among the Indians as well as his own people. His preaching stations were in private houses, sometimes in barns, and frequently under large trees, when no better shelter could be afforded for holding forth the Word of life. After Father Holmes left the church, they were supplied for a time by a brother Daniel Steers, a licentiate of said church. In the year 1809, the Clove Meeting-house, two and a half miles from the Quarantine, was built and dedicated to the worship of God, October 24th of the same year. Elder Wm. Parkinson preached the opening sermon, from Ex. xx: 24. The church at this time was without a pastor, until June of the following year, when they were visited by a very promising young brother, a licentiate from New-York, by the name of Bunce, to whom the church gave a call, and he was ordained June 21, 1810. Eleven persons were added by baptism under his ministry. His useful and brilliant career soon terminated, as the Master called him home to his reward in the second year of his ministry among them. Their second pastor still lives in the affectionate remembrance of a few that linger on the shores of time.— Their next pastor was Mr. Samuel Carpenter. He had been a Methodist preacher, but having become a convert to Baptist sentiments, he was baptized by Elder Wm. Parkinson on the 25th September, 1811, and ordained as pastor the same day. He labored with the church about two years. After he left, the church were without a pastor until 1817, when they settled as their fourth pastor, Elder Robert F. Randolph, of

N. J., who labored among them about two years. The church next settled as their fifth pastor, Brother Thomas B. Stephenson, a licentiate from New-York. who was ordained August 25th, 1819. Elder William Parkinson preached the ordination sermon. Elder Stephenson continued with the church about three years, and left for Ohio. The church was again destitute of a pastor about two years, and were supplied with occasional preaching by different brethren from New-York, among whom was the much beloved brother A. R. Martin, to whom the church gave a call and he was ordained as their sixth pastor, in the Clove Meeting-house, April 1, 1824. Elder Amasa Smith preached the ordination sermon, and Elder Wm. Parkinson gave the charge. The church, during his faithful and efficient ministry, were built up and prospered; and during the eleven and a half years which he labored among them, he was permitted to baptize forty-one persons,—and after a short illness of two weeks, by which he was laid aside from labor, he exchanged a field of toil and sorrow for one of glory and reward on the 26th October, 1835, aged 51 years. The Meeting-house in the north section of the church near Graniteville, was built by his exertions, and dedicated July 22, '30. But although accessions under his ministry were considerable, still, in consequence of deaths and many removals, the church, in the spring of 1836, only numbered about sixty members. After the death of Elder Martin, the church was destitute about seven months. During this time, the "Shepherd having smitten the sheep," they became scattered and divided in feeling and interest. In the month of April following, the church invited the present pastor, Elder Samuel White, to visit them, who was then pastor of the Mount Salem Baptist Church, Sussex Co., N. J., who after supplying them a few Sabbaths, accepted their unanimous call, and entered his pastoral labors May 1, 1836, and has now continued with them nearly fourteen years. During the first year of the present pastor's ministry, after much pastoral labor and visiting and preaching from house to house, the brethren became united, and nine persons were reported at the next Association, as having been baptized, and seven the year following.

During the year 1839, the congregations, particularly on the north side of the Island, and during the winter and following spring, the church were favored with a gracious revival of religion, such as they had never enjoyed before—as the result of which, thirty persons were baptized, and some of the most prominent persons in the neighborhood and congregation united with the church, who still continue to remain pillars in the spiritual temple below. Our Meeting-house on the north side had become too strait for us; it was enlarged so as to seat nearly double that

it did before, and was reopened Nov. 10, 1839, when sermons were preached by Elders Sommers and Parkinson, of New-York. The house was soon filled up with attentive and serious congregation, and during the following spring we were favored with another refreshing from on high; and at the Association in 1840, thirty-one persons were reported as having been baptized the past year. The church then numbered one hundred and fifty-one. During this year our numbers were greatly reduced by a colony of fifty-three persons being dismissed from us to form the North Baptist Church, in the vicinity of Port Richmond. This infant church called to the pastorate Rev. J. T. Seeley, the present pastor of the Sixth-street Baptist Church, New-York, under whose efficient labors the church was much enlarged during the three years he continued as their pastor. He was succeeded by Rev. Davis Morris, who officiated until May last, under whose labors the church was much blessed.

The First Church having had to part, during the year 1841, with so many and some of the most efficient of her members, for a time felt somewhat discouraged, as by dismissions and deaths and removals, they only reported at the Association in 1842, a total of eighty-two members. But through the energy of the brethren, and by the aid of the Divine Spirit, they girded themselves to the work afresh, depending alone upon him with whom is the residue of the Spirit, and with whom alone are the issues from death. On the 1st of January, 1843, the church held a season of prayer and fasting. The Lord heard the prayer of his people, and again poured out his Spirit upon them: many precious souls were converted, and forty-two persons were baptized and added to the church in May, 1843. The church reported at the Association one hundred and thirty-three members. During the year 1845, the pastor's health failed, and for a time the church was fearful that their pastor would have to relinquish his charge. After mutual consultation, he having laid the matter before the church, they advised him to obtain the assistance of Brother Robert T. Middleditch, a young man of promising talents, who continued his acceptable labors in connexion with the pastor nearly two years; during which time a new interest was started and a meeting-house built in the western part of the Island, twelve miles from the old church, they having several members residing in that vicinity.

The new meeting-house near Rossville was dedicated for the worship of God in Nov. 1847, by Drs. Cone, Dowling, and others. The church was again called upon to furnish another colony, and again this year dismissed sixteen persons, among whom were some of the most efficient and beloved members, to form the West Baptist Church, with three or four beloved sisters who were dismissed from the Baptist Church in Rahway,

N. J., and had previously moved to the Island. The West Baptist Church was constituted May 25, 1848. Bro. Wm. Pike is the present pastor. "But there is that which scattereth and yet increaseth." In the spring of 1849, the church was again visited with a time of refreshing from the presence of the Lord; many souls, we trust, were converted to the knowledge of the truth, and thirty-seven persons were baptized and added to the church, and with the number the pastor enjoyed the privilege of baptizing a beloved son and daughter, and several promising young men. During the present pastorate, three persons have been licensed to preach the gospel by the church. Brother Harris has been called home to receive his reward. Brother R. T. Middleditch has been ordained and is now pastor of the Baptist Church at Lyon's Farms, N. J. Bro. Wm. W. Murphy has also been ordained, and is now pastor of the Parksville Church, in Sullivan co., N. Y. Both are laboring with acceptance and usefulness. The pastor has had the privilege of baptizing into the church, during his pastorate, one hundred and ninety-seven persons, several of whom are moving in influential spheres in the great Valley of the West. The Baptists are now exerting a healthful influence on the Island. We have three independent churches; five meeting-houses; and about three hundred and fifty members. In view of the past we will say, "Hitherto the Lord hath helped us," and to His name be the glory. *Staten-Island*, Dec. 17, 1849.

REV. JOSEPH CRAIG.

Among the Baptist pioneers to Kentucky, was the eccentric Joseph Craig. His brothers, Lewis and Elijah, were distinguished Baptist preachers in Virginia, and afterwards in the wilds of Kentucky. Joe, as he was familiarly called, obtained a license to preach also; for, though eccentric, and by no means gifted as an expounder of Scripture, he could exhort feelingly, and his moral character was good. His brothers were so dissatisfied with his pulpit efforts, after twenty years' experience, that, on a church-meeting day, Lewis gravely proposed to recall his license; and gave as a reason, that he never heard of but a single instance of the preaching of Joe profiting any one, and that was an old negro woman, who, in relating her experience, mentioned his rambling exhortation as the means of her conversion. By this time, Joe was on his feet, the tears running down his cheeks, and, clapping his hands repeatedly, he exclaimed, "Bless the Lord—thank God for that! I will preach twenty years more, to be the instrument of converting another poor African." Of course Joe retained his license. B.

A DREAM OF CHILDHOOD.

BY MRS. LYDIA BAXTER.

Mother! why is that pearly tear
Within your downcast eye?
And why that heavy sigh I hear?
Dear mother, tell me why.

Say, what has made your gentle heart
To throb with silent grief?
Mother, the cause to me impart,
Perhaps 'twill give relief.

"'Twas busy mem'ry, child, that brought
The mist into my eye;—
A summer cloud with pleasure fraught
That passed too quickly by.

I stood again with tiny feet,
Beside my father's door;
Where I those blissful joys did meet,
I feasted on of yore.

It was a bright and sunny morn,
The busy bees were out;
And I, adown the verdant lawn,
Was frolicking about.

And then I traced a narrow walk,
That through the garden led;
And beauteous flowers on every stalk,
Around their fragrance shed.

Night's dewy breath in its career,
Had kissed each opening bud;
And in each sparkling cup a tear
Of balmy sweetness stood.

Beside the rose, rich with perfume,
I laid me down so still;
For there the humming bird had come,
His slender beak to fill.

Well poised on noisy wing he sipped
From each the honeyed dew;
His dress was green, but richly tipped
With gold and azure blue.

And next I crossed the little stream,
Just at the garden gate;
Which sparkled in each radiant beam,
And seemed with joy elate.

Then up the grassy green hill-side
I hasted with delight;
And view'd the landscape spreading wide
Magnificent and bright.

Down in the vale so humbly stood
My once dear quiet home;
Embowered amidst the shady wood
Of apple, peach, and plum.

And while I gazed, that lovely place
A paradise did seem;
And angels there with joy might trace
The beauties of that dream.

Then wonder not, my daughter dear,
When scenes like these are nigh,
That thou shouldst see thy mother's tear,
Or hear the heavy sigh."

REV. DR. PAYSON.

Never has the ruling passion been more strongly exemplified in the hour of death than in the case of this excellent minister. His love for preaching was as invincible as that of the miser for gold, who dies grasping his treasure. He directed a label to be attached to his breast when dead, with the admonition, "Remember the words which I spake unto you while I was yet present with you;" that they might be read by all who came to look at his corpse, and by which he, being dead, still spoke. The [illegible] words were, at the request of his people, engraved on the plate of [illegible], and read by thousands on the day of his interment.

Monthly Record.

MISSIONARY INTELLIGENCE.

Missionaries to the Indians.—The Indian Advocate informs us that Rev. S. Wallace and Rev. A. Moffat, of Vicksburg, Miss., have been recently appointed as missionaries to the Indians.

Deficiency in the Treasury of the Amer. Baptist Miss. Union.—In the months of January, February and March, 1849, the donations and legacies were $43,385 81. During the same months this year, $50,000 will be needed to meet the wants of the Society.

By recent letters from the China Mission, we learn that Dr. Macgowan and Mrs. Lord of the Ningpo station have been restored to health.

A letter from Jessore, India, dated July 3, 1849, informs us that eighteen Mussulmen had been baptized by a Baptist missionary.

Intelligence has been received, that Mrs. Scudder, who has been a missionary of the American Board in India for many years, has left her toils upon earth.

Legacy.—We learn from the Christian Secretary, that Miss Rhoda Cook, of Hartford, recently deceased, left by her will about $1,500 for Foreign and the same amount for Domestic Missions. She also left about $1800 to the First Baptist Church in Hartford, the interest of which is to be appropriated to the poor of said church.

The Missionary Magazine for February furnishes interesting information from our various missions. They seem generally to be prosperous, and especially the one in France. Many of the Roman Catholics are embracing the true principles of the Gospel, while the priests are raising all the opposition they can against the missionaries. In South Africa there is much encouragement. In some cases one thousand assemble to listen to the gospel, and many have embraced the truth.

The London Missionary Society sustains one hundred and seventy-one European missionaries, and seven hundred native agents.

Works in Chinese.—Bro. Dean has completed the translation into Chinese of Matthew's Gospel with notes. He also translated in 1847, the Acts of the Apostles, with extensive references, and the same year he prepared a Chinese and English Vocabulary. Bro. Brown has prepared grammatical notices of the Assamese language. He has also nearly completed the translation of the New Testament, and after its completion he will commence on the Old Testament.—Dr. Judson is going on with his great Burmese Dictionary, which when completed will make two large octavo volumes.

FOREIGN ITEMS.

ENGLAND.—There is considerable commotion in the established church in respect to baptismal regeneration. The leading church journals state that there has not been such a crisis for two centuries. If obedience to that hierarchy shall be sustained as the law of the land, the entire low church party threaten secession from the establishment. May the Lord hasten the period when *religious* as well as civil freedom shall universally prevail.

CURIOUS FACT.—A curious fact is mentioned in the Nenagh (Irish) Guardian in reference to Dr. Laughley, who was confined in jail, and who fasted for forty days. The reason for abstaining was caused by a total loss of appetite, nausea, and a disinclination to eat. All the organs of the body ceased to perform the functions of the animal economy, with the exception of the heart and lungs; and it is a curious coincidence also that during that time the loss he sustained in weight was three stones, less by two pounds, making exactly a loss of forty pounds, being one pound per day for every day he fasted.

GENERAL ITEMS.

BAPTIST COLONY FROM IRELAND.—We have had the pleasure of an introduction to Rev. G. C. Moore, from that oppressed country, who is making praiseworthy efforts to remove his afflicted brethren to this land of liberty and plenty. He has succeeded in removing nearly one hundred, who have gone into the great Western Valley. Rev. D. Mulhern and fourteen of his flock have recently joined the company of emigrants and gone West. Many of them were members of Dr. Carson's church at Tubbermore, and have been exceedingly oppressed with taxes for the support of the established church. Romanism has also spread its blighting influence over the land. Then poverty and famine and pestilence have contributed to produce a degree of wretchedness almost unparalleled in the annals of history. These Baptist friends are not to be compared with the degraded Irish emigrants who have come over in such large numbers. They are intelligent and industrious, and will undoubtedly be instrumental in doing much good in the West. We cordially commend Bro. Moore and his cause to the charities of our patrons and friends, and sincerely hope that he will be able, by the liberalities of Christians here, to extricate all of his suffering, dying brethren, from the hands of their tyrannical persecutors.

AMER. & FOR. BIBLE SOCIETY.—At a special meeting of the Board of the Am. & For. Bible Society, the following resolutions were unanimously passed:

Resolved, That, in the opinion of this Board, the sacred Scriptures of the Old and New Testament ought to be faithfully and accurately translated into every living language.

Resolved, That wherever, in versions now in use, known and obvious errors exist, and wherever the meaning of the original is concealed or obscured, suitable measures ought to be prosecuted to correct those versions, so as to render the truth clear and intelligible to the ordinary reader.

Resolved, That, in regard to the expediency of this Board undertaking the correction of the English version, a decided difference of opinion exists, and therefore that it be judged most prudent to await the instructions of the Society

Rev. J. L. Reynolds, of Richmond, Va., has been appointed President of Georgetown College, Ky.

DR. DOWLING'S PORTRAIT.—The publisher of the Memorial advertized in some of the papers that the portrait of Rev. Dr. Dowling would be inserted in the March No. On account of unavoidable circumstances, the engraving could not be completed in time, and must be deferred until the issue of the next No. All of our friends we think will be gratified with the portrait of Rev. Irah Chase, D.D. As a biblical scholar he stands among the first in this country, and is identified with the dearest interests of learning and piety in our denomination. His modesty prevented him from speaking of his labors at Newton. He was at the head of the celebrated Theological Institution located in that place for nearly twenty years, and gave the most reliable and critical instructions in the department of Biblical Theology, which post, in our opinion, he ought not to have left. He is not so rapid as some Professors in his communications; but we were always sure to have the results of careful study—of critical investigation—instructions of permanent value. That, is what theological students need. They need opinions judiciously and critically formed, as well as scripturally proved. The mere *manner* in which they are presented is of small importance. Dr. Chase has within a few years translated into English, the "*Apostolic Constitutions*"—a work of the highest value to scholars. He has more recently written the most able refutation of the opinion that Irenæus advocates, Infant Baptism, which has ever appeared. It has been published in the Bibliotheca Sacra, and has excited an extended and spirited discussion in several periodicals.

INSTALLATION OF DR. DOWLING.—Rev. John Dowling, D.D., was installed as pastor of the Broadway Baptist Church, on Thursday evening, Jan. 24, by appropriate services, which were participated in by Brethren Sommers, Hague, Cone, Williams, Remington and Steward. The Dr. enters upon his labors under very favorable auspices, and we trust he will be instrumental in the salvation of many souls. The church edifice is still to be called "Hope Chapel" as formerly.

MEETING OF THE BOARD OF THE CONVENTION IN THIS STATE.—This body assembled at Wyoming, January 16. The opening sermon was delivered by Rev. Henry Davis, of Rochester. Interesting reports of missionaries were made, and other important matters came before the meeting.

AWFUL CALAMITY.—The most terrible catastrophe occurred on Monday, February 4th, that the oldest inhabitants have ever beheld in this city. The machine shop of Messrs. A. B. Taylor & Co., in Hague-street, was blown into ruins by the bursting of a large steam boiler located under the building. The accident occurred at about 8 o'clock, A. M., after most of the hands employed were at work, and the loss of life was dreadful. The building immediately took fire, and those who were not killed by the falling of the ruins were devoured by the flames before they could be rescued. The moaning and cries of those who could not be extricated were truly appalling. Sixty-seven were suddenly ushered into the eternal world. Five were so mutilated that they

could not be recognized. Thirty others were wounded. Thirty-two employed in the building escaped, and three are missing—probably their remains were entirely destroyed by the flames.

Rev. Dr. Babcock.—The Christian Chronicle informs us that this brother has accepted of an office (we suppose Financial Secretary,) in the American Sunday School Union. He is to be located at Philadelphia, a place where he has formerly labored with success as a pastor. His sphere of usefulness is ample, and we trust that he may be the means of greatly extending the cause of the Redeemer.

Worthy of Notice.—The publisher of the Memorial has just received a letter, enclosing $5.00 for new subscribers to the Memorial from a servant of the Lord, who has been a Baptist more than sixty years, a preacher of the gospel almost the same length of time, and is now eighty-four years of age. May the light of God's countenance shine brightly upon his path as he approaches the end of his toils on earth.

Our New Cover.—Our patrons will observe that we have now another Cover still, and we think we have at last succeeded in securing one which will be approved by the most fastidious. We were mortified by the bungling manner in which the Baptism of Christ was engraved. Arrangements had been made, and we had ourselves given definite instructions in respect to the design, position of the administrator, &c., and wrote, in our introduction, a commendation of it, as we felt sure that it would be what was promised; but the engraver went directly contrary to instructions, and just as were ready to go to press, the cover came. We advised that it should not be used; but in the hurry of geting out the No. it was put on without thinking much about it. The present cover represents four impressive scenes in the life of Jesus. All will immediately discover the design without explanation.

Dr. Achilla safe.—News has reached us that this divine has escaped from the dungeons of Rome, and has gone to Paris.

LITERARY ITEMS.

The Christian Review.—We have received the January No. of this Quarterly, and find it filled with valuable articles from Rev. R. Turnbull, Prof. Anderson, Rev. I. Chase, D.D., Prof. Gammell, Prof. Chace, Dr. Kendrick, and Rev. S. F. Smith. These are followed by a very short address from Rev. S. S. Cutting. Notices of new publications, and general intelligence close the number. We expected to find intelligence in respect to the progress of German literature. Such a Quarterly is incomplete without it. We hope that some arrangement will be made to secure a department of that kind in the next No.

The Bibliotheca Sacra & Theological Review, for January, is before us. It contains nine articles of the highest critical value. This stands at the head of our religious Quarterlies as a critical work. Price $4.00. Published by John Wiley.

THE BIBLICAL REPOSITORY, for January, contains eleven able articles from some of our best writers. It is conducted by Rev. J. M. Sherwood, 120 Nassau-st.

THE NEW-YORK RECORDER.—This paper has recently passed from the hands of Messrs. Colby & Ballard, into the hands of James S. Dickerson & Co. Mr. Dickerson is an energetic business man, and is not unacquainted with literature. The firm have ample pecuniary resources, and will undoubtedly carry forward the publishing of this valuable periodical with vigor and success. It is understood that Rev. M. B. Anderson, now Professor in Waterville College, will be the editor in the spring after the year of the present editor shall have expired. Prof. Anderson is one of our strongest writers, and we have no doubt that, for sound and vigorous thought, good judgment, industry, imagination and vivacity, he will not be surpassed by any editor in the city. We have not heard whether Bro. Cutting will continue to edit the Review after his time shall have expired with the Recorder. Our best wishes will accompany him wherever he may, in Divine Providence, be located.

SOUTHERN BAPTIST.—This valuable paper appears in a new dress Feb. 6, and is full of interesting matter. The paper and printing are beautiful.

NEW-YORK BAPTIST REGISTER.—This sterling paper appears in a new dress, and is laden with rich fare. We wish it much success.

THE DAY-STAR.—This is the name of a little paper published in Lowell, Mass., for the Sabbath School of the First Baptist Church. It contains interesting reading matter. The editor remarks that Rev. Lemuel Porter, pastor of the Worthen-St. Baptist Church, has nearly recovered from his severe illness. This brother has labored for a long time and very successfully in that place, and his sickness was considered as a public calamity. We trust that his useful life will be spared yet many years to proclaim the glorious gospel of peace.

GRAMMAR OF ARITHMETIC—FIRST LESSONS IN ARITHMETIC—By C. Davies, LL.D. New-York: A. S. Barnes & Co. These two introductory books have been prepared with much care by a distinguished author and mathematician. He has attempted to simplify the computation of numbers by introducing what he calls the alphabet, spelling and reading of numbers. We think that he has been very successful, and commend the books to those who have children.

TRACTS FOR THE CHURCHES—No. 3.—New-York: E. H. Fletcher. This consists of an excellent treatise on the meaning of the word baptizo, by Rev. E. Turney.

REVIVALS.

St. George, Me., 51 baptized and added to 2d and 3d churches since Nov.; Oakmulgee, Ala., 23 baptized; Verona, Ill., 14 baptized; Beemerville, N. J., 24 baptized; Bath, Steub. co., N. Y., 16 baptized; Rockey Valley, Grainger co., Ten., 17 baptized; East Lyme, N. H., 11 hopeful conversions up to Jan. 4; Mason Village, N. H., 13 baptized up to Jan. 8; Lowell, Mass., First Church, 29 baptized in Jan.—The Lord has been reviving his people and converting a

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considerable number of souls in Philadelphia and vicinity. Shelburne Falls, Ms. 18 baptized; Red River, Robertson co., Ten., 29 baptized; Whippoowill, Ten., 15 baptized; New Hope, Ten., 15 added to the church; Knob Spring Church, Ten., 31 baptized in twenty minutes; Onachita co., Ark., 48 recently added by baptism and letter; Township No. 8, Me., 25 baptized; Georgetown, Pa., 30 baptized; New Britain, Pa., more than 50 baptized recently; Lower Dublin, Pa., 55 baptized; Westchester, Pa., 11 baptized; Willistown, Pa., 12 baptized; Brooklyn, L. I., Pierrepont St. Baptist Church, a deeply interesting revival is going on under the faithful labors of Rev. B. T. Welch, D.D. its pastor.—Feb. 3, 10 were baptized. The other Bapt. churches in Brooklyn are enjoying revivals, also several of the churches in New-York. New Hampshire States' Prison at Concord, 12 convicts hopefully converted. There have been remarkable revivals in Wales, in which many hundreds have been hopefully converted. Fall River, Mass., 2d Baptist Church is enjoying a precious revival—40 recently obtained hopes. The First Baptist Church is also sharing in the refreshing.—Taunton, Mass., 10 baptized the first Sabbath in Feb.; Doylestown, Pa., 62 baptized up to Feb. 11. In Lewisburg University more than 60 have been hopefully converted recently.

MINISTERIAL CHANGES.

Rev. H. G. Mosher has become pastor of the two Baptist churches at Carlton, East Carlton and Carlton Centre: post office address, East Carlton, Orleans co. N. Y. Rev. A. A. Phelps has become pastor of the Baptist church in Dewittsville, N. Y. Rev. Samuel W. Field, of Hallowell, Me., has become pastor of the Pine-St. Baptist church, Providence, R. I. Rev. A. G. Compton has become pastor of the Baptist church in West Bradford, Chester co., Pa. Rev. E. M. Miles, of Freeport, Armstrong co., Pa., has become pastor of the Baptist church at Brownsville, Fayette co., Pa. Rev. David E. Thomas, of Piqua, has become pastor of the Baptist church in Zanesville, O. Rev. J. P. Buttfield, late a missionary at Belize, Honduras, has become pastor of the Baptist church at Gummaracea, South Australia. Rev. J. E. Rue, of Sandy Ridge, N. J., has become pastor of the Baptist church in Scotch Plains, N. J. Rev. M. Winston has become pastor of the Baptist church in Charlottesville, Va. Rev. W. L. Dennis, late pastor of New Market-St. Baptist church, Philadelphia, has commenced a new interest in Seventh-St. in the same city. Rev. Hiram Hutchins, of Norristown, Pa., has become pastor of the High-St. Baptist church, Charlestown, Ms. Rev. L. Tandy, of Hancock, N. H., has become pastor of the Baptist church in North Tewksbury, Mass. Rev. W. Lincoln, of Providence, R. I., has become pastor of the Baptist church at Central Falls, R. I. Rev. C. B. Bennett, of Va., has become pastor of the Baptist church in Augusta, Ga. Rev. Alonzo Frink, of Clear Creek, Chat. co., N. Y., has become pastor of the Baptist church at Sullivan, Ash. co., O. Rev. Thomas Barrass, of Bethlehem, has become pastor of the Baptist church in Baptisttown, N. J. Rev. J. M. Rockwood, of Rutland, Vt., has become pastor of the Baptist church in Belchertown, Mass. Rev. Mr. Shadrach, of Pittsburg, has become Agent of the Lewisburg University.

MONTHLY LIST.

Deaths of Baptist Ministers.

Peter Rogers, Waterloo, Ill., Nov. 4, aged 99.
J. H. Evans, Stonehaven, Scotland, M. A. of London, Eng., Nov. 1849, aged 64.
Jeremiah Higby, Turin, Lewis co. N.Y. aged 84.
Charles Cummings, Roxbury, N. H., aged 72.
Darling Peeples, Barnwell Dist., S. C., Jan. 3, aged 75
Zachariah Neal, Caswell co. N. C. Jan. 4, aged 62.
James Pegges, Burton, on Trent, Eng., Jan. 5.
J. J. Finch, Raleigh, N. C., Jan. 21.
William Rees, Delphi, Carroll co. Ind., Jan. 25.

Ordinations.

Arthur A. McKee, Hopenville, Jasper co., Ga., Nov. 15.
J. W. Warder, Frankfort, Ky., Nov. 17.
Hartwell Jackson, Jr., Mars' Hill Bapt. church, Ga., Nov. 20.
John C. Hunton, Ephesus, Clark co., Ky., Nov.
Egbert H. Osborne, Brownsville, Haywood co., Ten., Nov. 25.
James Tubbs, Sandis, Ala. Dec. 1.
J. H. Stribling, Independence, Texas, Dec. 14.
Matthew B. Phares, Greensburg, Ia., Dec. 15.
Abraham Morthland, Bloomfield, O., Dec. 20.
Robert H. Land, Sappony, Sussex co., Va. Dec. 22.
Isaac S. Weaver, Zion Ch., Newton co. Ga., Dec. 23.
James T. Powell, Hays Creek, Dec.
Elmore J. Todd, Blue River, Ia. Dec. 29.
R. E. Oliver, Academy Baptist Church, Jackson co., Ga., Dec. 30.
Wm. C. Hall, Fork of Willis's, Cumberland co., Va. Dec. 31.
Lemuel Walton, Chesnut Hill, Germantown, Pa. Jan 10.
Edward Anderson, Kalamazoo, Mich., Jan. 14.
Alvah Hovey, Hebrew Instructor in Newton Theol. Inst, Boston, Mass., Jan. 13.
Joseph Sharpe, Lewistown, Pa. Jan. 16.
Eleazer D. Farr, Lowell, Mass. Jan. 18.
Joshua T. Russel, Jackson, Miss., Jan. 17. (He had been 33 years a Presbyterian minister.)
H. A. Tupper, Graniteville, S.C. Jan. 20.
Christoffel Shoemaker, St. Louis, Mo., Jan. 27.
F. W. Gladfeldt, St. Louis, Mo. Jan. 27.

Churches Constituted.

Madisonville, Miss., Dec.
Centre, Fayette co., Wis. Dec. 15.
Ludlow, Ky., Dec. 19.
Miami, Saline co., Mo., Dec. 22.
Oak Hill, N. Y.
Zanesville, O., Dec. 25.
St. Paul's, Minnesota, Dec. 29.
Bristol, Wisconsin, Jan. 2.
Snow Hill, N. C., Jan.
Guernsey Settlement, Ill.
Silver Lake, McHenry co., Ill., Jan. 10.
North Bridgewater, Mass., Jan. 10.
Big Rock, Kendall co., Ill., Jan. 12.
Cohansey, Cumberland co., N.J. Jan. 16.
Philadelphia, Pa., called the "Franklin Square Church," Jan. 24.
Redstone Township, Fayette co., Pa., Jan. 24.
Carrsville, L. I., Jan 24.
St. Louis, Mo., Jan. 27. (German.)

Dedications.

Knoxville, Tenn. Nov. 10.
Salem, Ky., Nov.
Steubenville, O.
Jobstown, Burlington co., N.J. Nov. 27.
Columbus, N. Y., Nov. 27.
Union Bapt. church, Columbia co., Pa., Dec. 20.
Nashua, N. H., Jan. 1.
Swanton, Vt., Jan. 1.
East Granville, Mass., Jan.
Addison, Vt., Jan. 9.
Pittsfield, Mass., Jan. 9.
Romulus, N. Y., Jan. 9.
New-York City, Norfolk-St., Jan. 20.
Tioga Centre, Tioga co., N. Y., Jan.

LITERARY NOTICES.

Haynes' Cyclopædia Baptistica, or Dictionary of Baptist Biography, Bibliography, Antiquities, etc. Charleston: Samuel Hart. Vol I. pp. 323.–8vo.

This volume contains a large amount of information in respect to the Biography and History of our denomination, and we would speak a word of encouragement to the editor. He has labored hard and under discouraging circumstances, yet he has succeeded in bringing out the volume. The style in some parts may be objected to, and it may be said that it is a dry book to read; but what imparts value to such a work is the *facts* recorded. We have not been able to examine the book extensively; but as far as we have read, we believe the facts to be well authenticated, and generally of great importance. It will be considered as a valuable reference book, and we do not doubt that it will be read through with interest by many. We regret that in a few instances the names of booksellers have been introduced, which looks a little too much like an advertisement. If these had been thrown together at the end of the volume, it would have been better. This blemish, however, is but a slight one. Men of sense will look at the value of the facts presented, and esteem the book accordingly. It is printed on good paper, with large type, in double columns. There are handsome engravings of Hanserd Knollys, Isaac Backus and Joseph Burroughs. Important tables of Associations, churches, &c. are contained in an Appendix at the end of the book.

Baptism and the Terms of Communion, an Argument by Richard Fuller. Baltimore: Cushing & Brother. Richmond: Harrold & Murray. pp. 204.–12mo.

Dr. Fuller has been remarkably successful in his ministry at Baltimore. Many precious souls have been hopefully converted by his instrumentality, and he found it necessary to instruct them in reference to the ordinances of the gospel. He accordingly preached upon the subject, and this volume contains the substance of those sermons condensed so as to be a continuous argument. The discussion is upon the *act of baptism*, *infant baptism*, and the *terms of communion*. The reasoning is perfectly conclusive and well sustained by authorities. It is written in a very kind and christian spirit, with a full conviction on the part of the author of the truth and importance of the positions which he endeavors to sustain, and will commend itself to every *real* lover of Bible doctrines. How astonishing that Pædobaptists will hold on to their darling dogma of sprinkling and pouring, when no one of their own ranks, who has any considerable merit as a scholar, will hesitate to acknowledge that the immersion of believers was the only apostolic baptism. Dr. Fuller justly remarks that *prejudice* is the foundation of adherence to the unscriptural practice of sprinkling.

We have received from the *American and Foreign Bible Society* two volumes of the *Common Version* of the Bible. We wish to speak particularly of their remarkable cheapness. One is an octavo, large print (small pica) on white paper, with substantial, neat binding, for only 87 1-2 cents. The other, a 12mo. in small type (nonpareil) is sold at the astonishing low price of 25 cents. That Society is accomplishing an immense amount of good by scattering the Word of eternal life over the length and breadth of the land and world.

Provincial Letters of Blaise Pascal—a new translation, with an Introduction and Notes. By Rev. J. McCrie. New-York: R. Carter & Brothers. pp. 391–12mo.

This is an old work newly translated from the French. Pascal was a stern writer of the seventeenth century. The volume before us contains a complete and triumphant exposure of the wiles and enormities of the Jesuits in the time in which the author lived. He, like the celebrated Galileo, was repeatedly attacked with the greatest hostility on account of his principles, pronounced a heretic and threatened with assassination; but being within the pale of the Romish church, and yet having the greatest detestation of the practices of the Jesuits, he directed his heavy ordnance, from an unapproachable fortress, against his antagonists, with tremendous precision and effect, and made the strongest bulwarks of Popery to tremble. His satire is of the keenest sort. Every Protestant ought to read these letters. The translator has performed his work well.

History of the Puritans and Pilgrim Fathers. By Rev. W. H. Stowell & D. Wilson. Carter & Brothers. pp. 508–12mo.

This volume contains a faithful account of the rise, progress and sufferings of the Puritans under the reigns of Henry VIII., Edward VI., Mary, Elizabeth, the Stewarts, James I., Charles I., under the Commonwealth, Cromwell, and Charles II. We, in this Christian land of privileges, know little of the severe trials which our pious forefathers endured in struggling with Romanism, church and state establishments, malice, imprisonment and death. This book depicts in lively colors the chequered scenes through which they passed. The last 174 pages contain a cursory view of the settlement of this country, and the trials of our Pilgrim Fathers this side of the Atlantic.

John Howard and the Prison-World of Europe. By H. Dixon, with an Introduction by R. W. Dickinson. D.D. Same Publishers. pp. 401–12mo.

Howard was probably the greatest philanthropist that ever lived. Who, like him, has plunged into the darkest prisons and dungeons of Europe and the world merely for the purpose of doing good to his fellow men? From Bedford Jail to the most remote prisons of the continent, his efforts were untiring and his exposures dreadful, until he finally became a victim to his kindness amid the snows of Russia. The most thrilling scenes are here related, which must move the hearts of every christian and philanthropist. There is also a great amount of valuable information in respect to the discipline of prisons.

Memoir of Lady Colquhoun. By J. Hamilton, D. D. Same Publishers. pp. 306. 12mo.

This is a very entertaining volume, containing a variety of facts in the life of an English lady. She was highly intelligent and deeply pious. Her talents and acquirements seem to have been consecrated to the service of her Lord. It is a very profitable book for families. It contains a splendid portrait of Lady Colquhoun. All of these works of Messrs. Carters' are books of sterling value.

Memoirs of the Life and Writings of Thomas Chalmers, D.D., LL.D. By Rev. Wm. Hanna, LL.D. In three Vols. Vol. 1. New-York: Harper & Brothers.—pp. 514–12mo.

We have often commended to our readers the theological works of Chalmers, and now we are happy to say that the first volume of his Memoir is ready. The biographer has wisely permitted the subject of the Memoir to speak in his own words, and we have the private diary of one of the greatest lights of modern christianity, laid open before us. Thus we are able to trace the progress of his mind from youth, when it was weak and unregenerated, until it became strong and powerful and sanctified. His diary exhibits a consecration of time, talents, and acquirements to the cause of God rarely to be met with. It will do every Christian good to read the volume.

Elements of Natural Philosophy. By Alonzo Gray, A.M. By same Publishers.

This is the substance of a course of Lectures which Prof. Gray has delivered to his pupils in the Brooklyn Female Academy, and is well adapted to its object.—We believe it to be worthy of universal adoption in our primary schools and academies.

Life and Correspondence of Robert Southey. By Rev. C. C. Southey. To be completed in six parts. Nos. 1 and 2.

These will be received with interest and read with avidity by the public.—Southey was a celebrated writer. He was a beautiful poet as well as an accomplished prose writer. His correspondence is thrilling.

Dark Scenes of History. By G. P. R. James. From the same house, has also been received.

Annals of the English Bible. By C. Anderson: abridged and continued by S. J. Prine. New-York: Carters. pp 549–8vo.

This volume presents a complete history of our old fashioned Bible, from the time of Tyndale, in the sixteenth century, until the present moment. It contains an immense amount of information in respect to the opposing forces of this sacred book from infidelity, popery, principalities and powers, during the dark ages, and when Luther and the reformers aroused the fury of the "Beast" and his dogs of war. Every one who loves the Bible will feel his soul stirred within him while he reads.



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J. Dowling

Engraved Expressly for the Baptist Memorial

BIOGRAPHICAL SKETCH OF REV. JOHN DOWLING, D.D.

BY THE EDITOR.

It is beneficial for us to contemplate the lives of good men, though they may be imperfect. We despair of finding perfection upon earth since the departure of Him in whose character was concentrated all excellence, human and divine. Men may possess powerful intellects, exhibit the most disinterested philanthropy, the most devoted, self-denying Christian faithfulness; but they are imperfect. Still we love to think of their good deeds, and imitate their examples as far as they follow their blessed Master.

The subject of the following sketch was born May 12th, 1807, and is consequently now in the 43d year of his age. The place of his nativity was Pevensey, on the sea coast of Sussex, England, honored as the landing place of William the Conqueror in 1066, and situated near the town of Hastings, which is celebrated for the battle of Hastings, where the Norman Conqueror, soon after landing, triumphed over the last of the Saxon monarchs of England. Overhanging the cottage in which Mr. Dowling was born, were the ivy crowned walls of Pevensey Castle, an ancient ruin of Roman origin covering several acres. One of his favorite amusements in early childhood was to stroll through these ruins, distinguished for their antiquity even in the age of the Norman Conqueror.—There Mr. D. was accustomed to gather flowers or recline among the ivy which literally covered those old crumbling walls, and there he used to call up, in his imagination, the martial scenes which must have transpired while William, with his hordes of rude warriors, landed, swarmed around these venerable walls, and conquered the country. He became so interested in such thoughts, that, as soon as he could read, he eagerly perused every thing he could find in respect to those chivalrous times. It is probable that a contemplation of these thrilling scenes, produced in his mind, to a considerable extent at least, that fondness for historical reading and research, which gave direction to his studies and labors in maturer years.

Mr. Dowling's parents, as had been his maternal ancestors for several generations, were zealous adherents of the established Episcopal Church, and in accordance with the practice of that body, he was sprinkled in infancy, and was taught, as early as he could understand such things, to

believe that by this ceremony he was "made a member of Christ, the child of God, and an inheritor of the kingdom of heaven."*

About the year 1814, by the labors of a pious itinerant dissenting preacher, his mother was instrumentally converted to God, and she was soon baptized by Rev. Mr. Gough, and united with his church at Brighton in the same county as that of his native town. Soon after this, the family removed to London, and John, an elder brother now deceased, and a younger brother now a Baptist minister in Connecticut, were taken by their pious mother to the Sabbath-school connected with the Eagle-st. Baptist Church, then under the pastoral care of the late Rev. Joseph Ivimey, author of the "History of the English Baptists." From the age of about eight to eighteen, the subject of our sketch was connected either as a scholar or a teacher with that Sabbath-school. To the instructions there received in connection with those of a praying mother,† he attributes those religious impressions which resulted in his hopeful conversion to God. An address was made each Sabbath to the school by a teacher or some visitor, and the death or sickness of any members properly improved. These exhortations produced a permanent seriousness in the mind of young Dowling, and led him to resolve and reresolve to seek the Lord. He informed us that he had often kneeled by the side of his mother, and resolved to become a Christian upon his tenth or twelfth or fourteenth birthday, not thinking that the grace of God alone could change his heart.

In the day schools which he attended, he was required once a week to repeat the Episcopal Church Catechism, which declared that in baptism he was made a "member of Christ, the child of God," &c., as we have repeated before. He tried to satisfy his reproving conscience sometimes by endeavoring to believe that by the efficacy of his so-called baptism he was indeed a child of God, and should be saved at last. Such is the legitimate effect of believing in baptismal regeneration, so clearly avowed in the Episcopal Catechism. But such false hopes did not satisfy young Dowling. He felt that he was a sinner, exposed to the wrath of an offended God, and that a few drops of water would not purify his soul. The struggle in his mind between conscience and the inclinations of a corrupt heart, was long and severe. During a part of this time—in con

* Language of the Episcopal Church Catechism, "to be learned by every one before he is brought to be confirmed by the Bishop."

† The feelings of affectionate veneration entertained by Dr. Dowling toward his pious mother, are beautifully expressed in the touching lines inserted in this number, entitled "My Mother's Bible."

sequence of living in a part of London distant from Eagle-st., he would stay behind during the intermissions of the school at noon, and often when alone in the school-room, would kneel down, and pour out his soul to God, that he would remove from him the burden of his sin, and give him grace to become a faithful and decided Christian. Among other places, which we have heard Mr. Dowling speak of, where he frequently resorted for prayer, was a large hollow tree in Hyde Park, (a beautiful and spacious enclosure of several miles in extent, situated in the west of London.)

It was not, however, till the age of about sixteen years that conviction, doubt, and anxiety were exchanged for peace in Christ. A treatise written by an old divine named Wilcox, entitled "Christ is all, or a drop of Honey from the Rock Christ," was providentially thrown in his way at that time. This was precisely adapted to his state of mind. The directions which it gave to the seeking sinner were just such as he needed.—"But, poor sinner," said Mr. Wilcox, "you say you cannot believe, you cannot repent. Well, go to the Lord Jesus Christ and tell him so. Tell him you can do nothing, you can merit nothing, you are come for his grace and MUST have it." Often did Mr. Dowling go to a throne of grace thus pleading with boldness for mercy, and using almost the very words of this little book, till at length he saw that Christ was indeed ALL, and was enabled to reach out the hand of faith, and embrace him as his Saviour and Redeemer. He felt that he could trust entirely to Christ's atoning blood, and to his perfect righteousness for a title to everlasting life. A funeral sermon preached about the same time by his pastor, Mr. Ivimey, in which the words of the dying saint were frequently quoted and enlarged upon—

"None but Jesus, none but Jesus,
Can do helpless sinners good,"

served also to strengthen his hope and encourage him in casting himself unreservedly upon the Lord Jesus Christ, as the Rock of his salvation—the foundation of all his hopes.

Brother Dowling was baptized May 30th, 1824, in the seventeenth year of his age, and united with the Eagle-street Baptist Church in London As Mr. Ivimey led him down into the baptismal waters, he exclaimed, "O that many more may come out of the Sunday-school into the church of Christ!"* This prayer has been abundantly answered on both sides of the Atlantic since that time.

* Those who have enjoyed Dr. Dowling's ministrations will remember most of the facts presented in this sketch, as he has often referred to them when addressing his people.

During the eight following years he spent most of his time in his favorite employment, the instruction of youth. At the age of eighteen he accepted of an appointment as English and Latin usher in Clapham Rise Boarding School, near London, prosecuting, at the same time, his own studies in the languages as well as in English literature. At the age of twenty, by the advice of his pastor, he became instructor of the Hebrew, Greek, Latin and French languages, in Rev. Ebenezer West's Boarding School in Buckinghamshire. The principal reason for leaving his former situation was that in this school, he could have access to a valuable theological library, and pursue those studies which would prepare him for the ministry, should he in future feel it to be his duty to enter the sacred profession. He was also influenced by the fact, that he might occasionally, as he had been encouraged to do, improve his gift in public speaking, under the directions of an experienced and judicious pastor. He officiated as a preacher in the neighboring towns, and often as superintendent of the Sabbath-school connected with Mr. West's church.

In July, 1829, he was united in marriage to Miss Cornelia Langridge, a pious and devoted member of the Eagle-street Church, and a useful teacher in the Sabbath-school. Soon afterwards Mr. Dowling established a Classical Boarding School in Oxfordshire, a few miles from Oxford University, which continued in a flourishing condition until he disposed of it to his successor for the purpose of removing to America. While Principal of that academy, Mr. D. published three school-books, which for many years were in general use in the schools of Great Britain.—The first of these was entitled, "An Introduction to Geography: by J. Dowling, Master of Woodstock Boarding School." The others were "Three Hundred Problems on Maps and Globes," and "A Key for the use of Teachers." During all this time also, he frequently officiated as a preacher, in the pulpits of the neighboring pastors.

In 1832, Mr. D. resolved to make America his future home. He was induced to this course in part on account of the fearful commotions and riots which then prevailed in his native land relative to the Reform agitation, and in part on account of the taxation and oppression inseparable from a monarchical government, and from the Union of Church and State. He preferred a *republican* government, and was much influenced by the fact that America was a promising field of usefulness, and presented greater facilities to a father in bringing up a family of children, and settling them comfortably in the world.

July 2d, 1832, Mr. D., with his wife and two children, set sail from London for New-York. At the time of leaving, the Cholera was deso-

lating England, and numbering its thousands of victims. Dr. Dowling believed that by crossing the Atlantic, his family would escape that destroyer; but what was his surprise when he arrived at Quarantine, August 19, to learn that the scourge of the nations was sweeping off its hundred victims per day in the city to which he was destined. August 22, the family reached the half deserted city, while the voice of mourning and lamentation were heard almost in every dwelling. In about two weeks after his arrival, Mr. D. by the advice of the city pastors, paid a visit to a destitute region of country in Duchess County, in the neighborhood of the Hudson River, that he might there preach the unsearchable riches of Christ. Placing his beloved wife and two little ones under the care of a kind Christian family, once members with him in the Eagle street Church, in a part of the city which the Cholera had not yet visited, Mr. D. went on his errand of Christian love, confidently expecting soon to return, and find in health and safety the loved ones he had left behind. A few days, and a letter reached him, written by a stranger's hand, and sealed with a black seal. That letter was penned by the venerable and beloved Archibald Maclay. It was full of Christian affection and consolation; but it told a mournful tale. The affectionate wife and mother had become a victim of the dreaded Cholera. A few hours, and the destroyer had done its work. She was now in the grave! Mr. D. at once returned to the city, but only to receive yet another shock.—Upon entering the house, a little coffin was lying in the entry, and that afternoon, he followed the motherless babe to the Amity-street burying ground, and saw the body of the sweet little one placed upon the coffin of the mother! We will not dwell upon this affecting scene. We could not easily describe the feelings of that bereaved father, who, in a strange land, had been thus suddenly bereft of the companion of his bosom and his beloved child. We cannot, however, pass this subject without presenting the following beautiful sketch from a gifted pen, which appeared in some of the literary journals of that date, and which was called forth by the general sympathy felt throughout the city for the subject of these afflictive bereavements. It was entitled

"AFFECTION'S TRIBUTE.

"Among the many who, like their Lord and Master, traversed earth and sea, doing good to all men, was a happy, contented, and confiding family; happy in each other's love, contented with what earth bestowed, and confident of a blessed haven, beyond the dark and dreary grave.—Youth on the mother's brow shone sweetly, and when her husband gazed on her, he blessed the Lord for giving him on earth a jewel, whose pure

and spotless spirit in a future day would sparkle in her Saviour's diadem. The pale moon kissed the ripple of the wave as their children were enjoying

> "The gay romance of life,
> When that which is, and that which seems,
> Blend in fantastic strife,"

while they stood gazing on the bright, calm scene, the deep blue sea, the cloudless spangled heaven, the full and lofty sails, and blessed their Lord in silence and alone. They came into the city of the plague, and fed on hope amid the awful pestilence which was spreading far and wide. They leaned upon that reed which never yet was shaken by the wind, and there was a life beyond the grave.

He took the staff of life, and went upon his pilgrimage; he pointed to the cross of Christ, and spoke of hope to the sons of men! He had a hope himself, as full of joy as earthly hopes may be—a hope of heaven—and then to share once more the chaste and affectionate kiss, to be again in that place, where he did love and was beloved. Though his duty as a Christian drew him far away, he felt that

> "Where e'er we may roam,
> Be it ever so humble, there is no place like home."

And he would sit at even-tide, when he had done his Master's work, when he had soothed the bed of sickness and of sorrow, and offer up a prayer for those who daily prayed for him. But the quick withering blast spared not his lovely rose; it withered, and it died, a melancholy instance that

> "Life is at best a troubled storm,
> A wave 'twixt this and Heaven."

The messenger of joy to some, and woe to many, bore a sealed letter for the laborer's hand as he was working in his Master's vineyard, spreading forth the healing balm of consolation. 'Twas written by a stranger's pen; his hand was palsied, and the heart's blood rushed back in despair, but soon man's only friend came unto his aid, and exclaiming, 'Not my will, but thine, O Lord!' he broke the seal, he lifted up the veil of trembling hope and fear, and a cold corpse was all he found within. She who had shared 'his every joy and every woe,' the soother of his sorrows, the kind and affectionate wife, the mother of his children, had winged her way to heaven. She had served the Lord, and he was willing to regard her. Two lovely children were left amid this wilderness of woe, their father leaning on the staff of life, their mother in the grave!

> 'They dug her a grave too deep and damp
> For a heart so warm and true.'

And they who had acted the part of the Samaritan during her sickness, shed tears of pity and of hope—not for that dust which was returned to

its mother earth, but for the bright jewels which had shone in that casket, which was now tenantless.

The sorrowing pilgrim homeward bent his way, and if he shed a tear, it was not that of despondency; his heart was broken, but his faith was whole; he suffered as a Christian, but he felt as a man. To greet his motherless children, was the only hope which threw its sunshine over his clouded heart, but hope delusive shone once more: but one child was left him upon earth, the other was gone to Heaven, to its mother!— They opened the grave of the pilgrim's wife, and on the lid of her coffin they placed the sweet innocent who had become one of the little children of the kingdom of God. The widower's and the father's tears were all the gems which glittered in their narrow house, and surely that abode is rich indeed, which is decked with the tear of affection, of resignation, and of faith." J. M.

Soon after attending to the funeral obsequies of these loved ones, the widowed father, with his remaining little daughter, left the city, and after spending a week or two in the kind and hospitable family of Rev. Aaron Perkins, then of Poughkeepsie, where all was done that Christian affection and sympathy could do to alleviate his afflictions, he paid a visit to the Baptist Church at Catskill, then destitute, and after receiving a unanimous call, was ordained as pastor of that church, on the 14th of November, 1832. The following account of that service is taken from the Baptist Repository of November 30th, and was written by Rev. Charles G. Sommers: "In the last number of the Baptist Repository, I noticed a brief statement of the fact, that Mr. John Dowling, recently from England, had been ordained as pastor of the Baptist Church in Catskill. As an eye-witness of that solemn and interesting event, I cheerfully comply with your request, in furnishing the following additional particulars. At the instance of the Baptist church in Catskill, a council of ministers convened at that place, on the 14th inst., as the representatives of five churches of our denomination. After the usual preliminaries, brother Dowling gave a most satisfactory account of his conversion to God; and made a luminous and highly gratifying statement of his call to the work of the ministry. The description of his doctrinal sentiments with which the examination terminated, was equally scriptural and profound. I believe that the Council were unanimously of opinion, that brother Dowling brings to the work in which he is engaged, not only respectable literary attainments, united with a pious and fervid Christian eloquence; but, that his theological orthodoxy, and unaffected humility, will commend him to the affections of all who love our

ascended Redeemer. The public services took place in the Reformed Dutch Church, which had been kindly offered for the occasion, and was crowded with a solemn and attentive audience; to whom an eloquent and appropriate sermon, founded on Acts 26th, 17, 18, was preached by Rev. B. T. Welch, of Albany, and former pastor of the church. The ordaining prayer was offered by Rev. William Richards, of Hudson. The charge to the candidate by the Rev. C. G. Sommers, the charge to the church by Rev. Archibald Maclay; the Right-hand of Fellowship by Rev. Isaac Orchard, and the benediction by Rev. Thomas Stokes. The public consecration of a minister of Christ, is always impressive; but there are peculiar circumstances which sometimes give a thrilling interest even to ordinary events, and such was the fact in this case. Every thing seemed to conspire in producing a general conviction, that the ordination of our beloved brother, as a messenger of Jesus, in Catskill, was indeed an exemplification of the commission given in the text: 'Unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive the forgiveness of sins, and inheritance among them that are sanctified by faith that is in me.'"

Mr. D. proclaimed the gospel of Christ with power, and large numbers flocked to hear the precious truths which fell from his lips, until his small house of worship was filled to overflowing, and many could not gain admittance. His usefulness being thus circumscribed, he felt it to be his duty to accept of a call, which he soon received to a wider sphere of labor, in Newport, R. I., leaving his brother, Rev. Thomas Dowling, as his successor at Catskill. He was unanimously invited to become pastor of the Second Baptist Church in that place, and entered upon his labors in January, 1834.

In the sixteen years which have elapsed since that time, the labors of Mr. Dowling as a preacher and a faithful and successful pastor, are too familiar to our readers to need recapitulation. These sixteen years have been about equally divided between New-York and Rhode Island. Eight years he was pastor of the Second Church in Newport, and the Pine-st. Church, Providence, in Rhode Island—a little over the same time as pastor of the West Church (now merged in the Tabernacle Church), the Berean Church, and the Broadway Church in this city. The removal of Dr. Dowling from the Berean Church in Bedford-st. to the Broadway Church, is of quite recent occurrence. He commenced his labors with the latter church at the beginning of the present year—and was prompted by the same motives as led to his removal from Providence to the Berean Church in 1844, viz.: a desire to relieve a church, struggling

against almost overwhelming discouragements and embarrassments; and most happy are we to learn, that from present appearances—the full congregation, the interest manifested, and the liberality exhibited—that there is every prospect that his success, in this respect, will be no less signal with his present, than with his recent charge.

The success of Dr. Dowling as an author, during the last ten or twelve years, has been no less marked than his success as a preacher. In addition to frequent contributions to our religious periodical literature, and Introductory Essays to several works, he has, during that time, written and published the following works, most of which have obtained a very large circulation, and a wide and deserved celebrity. In 1838—"A Vindication of the Baptists from the charge of Bigotry, in translating, and refusing to transfer, in all their versions of the Scriptures among the heathen, the words relating to Baptism." 30 pages octavo. In 1840, "An Exposition of the Prophecies supposed by William Miller to predict the Second Coming of Christ in 1843." 232 pages–18mo. This work was afterwards published, and extensively circulated, in a thick octavo pamphlet, and accomplished much in exposing the absurdity and allaying the fanaticism of the Millerite excitement. In 1843, "A Defence of the Protestant Scriptures from the attacks of Popish Apologists for the Champlain Bible Burners." 141 pages–18mo. In 1845, "History of Romanism, from the Earliest Corruptions of Christianity to the present time." This is Dr. Dowling's largest and most successful work.—Including the Supplement of 50 pages added to the seventeenth edition, the work is a thick octavo of 734 pages. The extraordinary number of *eighteen editions* of one thousand copies each of this valuable work, have been published. We have understood that, although the per centage received by the author for this work was quite small, yet in consequence of its extensive sale he has received from the publisher $2100, at one shilling per copy, and then accepted an offer of $500 for his remaining interest, making in all $2600. Probably this work is the most successful one upon Romanism that has ever been published, unless D'Aubigne's celebrated History of the Reformation is included in that class. His next work was "The Judson Offering." 294 pages–18mo. He calls himself *Editor* of this popular book, although the fifteen Sketches of Missionary life, comprising about one-half of the volume, proceeded from his own pen. Thirteen editions of 1000 copies each have already been published. In 1848, he published an address delivered before a literary society at New Hampton Theological Institution. It was somewhat enlarged, and entitled "The Power of Illustration an Element of Success in Preaching and Teaching." 102 pages–18mo. It has often been re-

marked that one great secret of the attractiveness and popularity of the author's preaching, is the interesting and diversified manner in which he carries into practice in his preparations for the pulpit, the doctrine of this valuable little book. The only work that we are aware of, published by Dr. Dowling in 1849, was his Conference Hymn Book, a useful little compilation, of which we are informed some six thousand copies have already been issued from the press, and whose circulation is rapidly increasing. How so large an amount of literary labor could be accomplished by one man, in connection with preparation for the pulpit, pastoral duties, and a large share of labors abroad at ordinations, dedications, &c., is to many a matter of astonishment. The fact is an evidence of the amount of labor which can be performed by one man, who works by method, permits no time to pass in idleness, and is always found at his post, studying and toiling to do good.

Twice, since his settlement in America, has Dr. Dowling been made the recipient of collegiate honors. In 1834, soon after his removal to Rhode Island, the honorary degree of Master of Arts was conferred upon him by Brown University, under the Presidency of Rev. Dr. Wayland; and in 1846, soon after the publication of his History of Romanism, the degree of Doctor of Divinity from Transylvania University, under the Presidency of Rev. Dr. Bascom.

In closing we would say that *indomitable perseverance and untiring industry* in endeavoring to do good, are striking traits in Dr. Dowling's character. He is always willing to labor or write for the sake of advancing the cause of the Redeemer, though he may sometimes be obliged to make hasty preparation for public occasions, and thus render himself liable to criticism. He deserves all praise for his willingness in case of necessity, to sacrifice his feelings and literary character for the cause of the Saviour.

His *preaching*, when he has time to thoroughly prepare his discourses, is ratiocinative, pathetic and powerful. Large audiences flock to hear him. We must not omit another characteristic, which we believe to be very essential for every minister of the gospel, and that is the remarkably kind manner in which he treats his brethren. He is always ready to take a brother in need by the hand, and go out of his way to introduce such a brother into a place of usefulness. Alas! in this selfish age, how few will discommode themselves in the least to help others. His other prominent qualities we have spoken of above. It would be improper to say more now. We trust that our brother will long be spared, to be an able defender of the faith, and an honored instrument in saving many precious souls.

BAPTIST WORTHIES.

Our's is a *Milton*, "in himself a host"—
The mighty rival of "the morning stars;"
Hailing, like them, from his aerial post,
The young creation, bursting from the bars
Of night and chaos:—singing of the wars
Fought by embattled angels, on the field
Where Lucifer sustained eternal scars,
Whilst dashing headlong on the thunder-shield
Of Michael.

Our's is a *Bunyan*, Pilgrim of the heart,
The first explorer of experience' maze:
His *art* is nature, his *nature* art;
The same simplicity, which touches, sways;
Fixing the minds it fascinates, to gaze
On their own secrets, wonderously unsealed,
As Pilgrim halts, or hesitates, or strays:
At every step, or mountain, slough or field,
We see ourselves, our *inmost souls* revealed.

Our's is a *Fuller*, variously endowed
With gifts of intellect, and mental might,—
In Jesus' sacred cause he nobly stood,
With skill and vigor equal to the fight.
Ye who have studied what he's written, say
What lessons of industry ye receive!
See how the truth possesses mighty sway,
Scoffers are mute, and infidels believe!
With what simplicity, and force combined
Does he salvation's mysteries display.;
Then with address pathetic, gain the mind,
Till, oft the tears of sorrow force their way.

Our's is a *Hall*, like a seraph he spoke,
Enshrined in a mortal's disguise;
We listened, but ah, the enchantment is broke,
The seraph has passed to the skies.
Yes his was the melody, lofty but sweet,
Of intellect rich and refined,
There learning, taste, genius, and piety met,
In one rare and beautiful mind.
His highest joy in his blessed repose
Is not that his talents were bright,
But that he devoted them all to his cause
Who crowns him with glory and light.

O Thou who can brighten thy churches below,
With stars as the Seraphim bright,
Or guide them in safety through darkness and woe,
By lamps of the feeblest light;
We still would remember the brightest and best,
Compared with their Master, so dim;
And when he is pleased, he their course may arrest,
To centre their glories in Him.

A TRIBUTE TO THE MEMORY OF REV. JAMES WHITSITT, OF TENNESSEE.

BY ROBERT BOYLE C. HOWELL, D.D.

The valley of the Cumberland is a beautiful region. Its original forests, nurtured in a soil of extraordinary fertility, were singularly majestic. They had the appearance more of a boundless park, extending over hill, and valley, and plain, than of nature in its uncultivated rudeness. Sixty years ago, and the buffalo, and the deer, sported upon the banks of its streams, and amid the entangled "canebrakes" prowled the bear and the panther. Hardy adventurers from the other side of the mountains, had begun to build their cabins beneath its romantic shades. They were not destined however, without fearful resistance, to take possession of this terrestial paradise. Hostile savages, who, during many a slow moving century had made it their favorite hunting ground, hung in accumulating numbers, upon the borders of the settlements. They saw with surprise, and indignation, the constantly increasing multitudes of intruders upon what they esteemed as their own just rights. They determined to drive hence the presumptuous white man, and for this purpose their "forays" among the settlers, were frequent and bloody. They were met, however, in every valley and dell, and in their own manner; nor did they often return to their wigwams without leaving behind them the bravest of their numbers. Soon the Indian became insufferably enraged, and his track was every where marked by scenes of carnage and desolation. Happy were those who had intimation that their stealthy foe was approaching, and could make sure their retreat to some of the "block-houses" which had, at intervals through the country, been erected for their safety. Often however his inroads were sudden, and no skill could evade them. Many a family when they least expected danger, were surprised by the appalling war cry, and the sun of the next morning cast his rays upon the smouldering ruins of their dwellings, and the clotted and mangled remains of father and mother and children. The crack of the rifle, or the blow of the tomahawk, brought into the dust alike, manly vigor, female loveliness, and helpless infancy. The heart of the red man felt no pity. Nor did the vindictive saxon fail to cherish towards him the same sentiment. Superior in bold daring, and skilful stratagem, as well as in every other respect, his malignant assailant often fell into his hands. In such cases to the utmost extent he was doomed to expiate his offences. The settler and the savage were guided by the same principle. Both exacted when he had the power, blood for blood, and life for life.

Mingling in these scenes, about that time might have been seen a young Virginian of most striking personal appearance and manners. His frame was tall and erect, happily combining elegance and strength; his hair was perfectly black; and his eye was dark, calm, and shaded by heavy brows. In his countenance, which was regular, manly, and intellectual, were at once seen great benevolence, mingled with unconquerable firmness. His whole demeanor evinced a dignity which repelled every light approach, and a self-possession which never forsook him. This man was the distinguished, and lamented Rev. James Whitsitt. His family was of Irish origin.—At what time they immigrated to Virginia cannot now be determined. They occupied, however, at a very early period, a position of respectability among their fellow-citizens, not inferior to any other family in that renowned Commonwealth. His immediate ancestor William Whitsitt, Esq., was brought up in Amherst county, where he married Miss Ellen Manecse, and engaged in the business of planking. Here was born, on the 31st day of January, 1771, their son James, who was destined in after years, to occupy so large a space in the Church of the Redeemer. Ten years afterwards, they removed to Henry county, Virginia, where they continued to reside until they set out for the great West.

With a brother and several sisters, James received an education which would now be considered limited, but which was as thorough and extensive as the schools of that region, were in those early times, capable of imparting. His parents were professedly religious and reared their children to habits of the most exemplary virtue, industry, and frugality. The youth of Mr. James Whitsitt was not remarkable, except perhaps for his serene gravity, his conscientious regard to his religious principles, and his close attention to any duties entrusted to his care. At a very early age his father encouraged and requested him to engage in buisness on his own account. He readily assented, and before he had attained his twentieth year, had accumulated property to the value of several thousand dollars. It may not improperly be remarked, in passing, that this ability by which our brother was so early distinguished, to acquire and retain wealth, continued with him through life. No man seemed to be less worldly in his desires. Nothing like parsimony was ever discoverable in his character, or habits. He evidently did not seek to gain large possessions. Yet they were continually increasing in his hands. This result is remarkable on many accounts. He devoted himself almost exclusively to the ministry, for which he received nearly no compensation; he had a large family for which he provided in the most liberal manner; he himself sustained most of the expenses of the Church at Mill Creek; and meantime his contributions to the cause of religion generally, were always large, and

generous! Few men could have borne burdens, of such ponderous magnitude, but he seemed not to be sensible of their weight. His apparent intuitive knowledge of men and things, and the correctness of his judgment in the management of his affairs, were such that he seldom failed to realise handsome profits from any enterprise in which he thought proper to engage. Without any visible solicitude on his part, wealth flowed into his possession from every quarter. But the true secret of his great prosperity, was the divine blessing, which always rested upon him in his temporal, no less than in his spiritual pursuits and interests.

The religion of Mr. Whitsitt's ancestors was Episcopalian. To "*the Church*," as its advocates are pleased to denominate that hierarchy, the families of both his parents were strongly attached. Into her bosom he was introduced in his childhood, and he was carefully reared in accordance with his maxims. None of the family at this time however, as is believed, knew any thing of that change of heart which is the work of the Holy Ghost, and without which none "can enter the kingdom of heaven." In the doctrine of true evangelical religion they had probably never been instructed. Yet, in their way, they were religious. They supposed themselves to have received the blessings of the covenant of salvation in "the sacraments of religion," which by the excellency of their morals, they imagined they had preserved and perfected. Their participation in the favor of God they never questioned. They were in fact, wholly ignorant of their sin, and danger. Our heavenly Father had however in reserve for them rich blessings, which as yet, they could neither understand nor appreciate. He was about to send them the simple gospel of the grace of God, unadulterated by human inventions. Rev. Joseph Anthony, a devoted, and holy man, well instructed in the truth, came providentially to that quarter in prosecution of his ministry, and preached with great power and effect. During the year 1789, the Lord poured out his Holy Spirit in Henry county, and under his labors, a glorious revival of religion commenced. At this time Mr. James Whitsitt was in Richmond on business. He soon, however, returned home, and was filled with amazement at what he saw and heard. Religion was the theme of conversation in every circle, and large numbers had professed a change of heart, and been baptized, among whom were not a few of his own relations, and young associates. As he knew more of occurrences in the neighborhood, his surprise gave place to indignation. It was in his opinion, highly improper for any man to preach without the Episcopal sanction, and to conduct as he presumed Mr. Anthony had done, extremely indecorous. His young friends were, as he felt assured, previously sufficiently religious, and he could not but regard it as shameful

that they should be lashed into the mad enthusiasm which they had lately evinced. If they must be eminently devoted, why, he asked, might they not be so in a more respectable and decent manner? In all this he believed himself, as many others have, under similar circumstances, only an advocate for truth and propriety, but in reality, he was yielding to the rebellion of a depraved heart against God. In a word, the enmity of his soul to true religion was fully aroused.

Such were Mr. Whitsitt's feelings and views, when it was announced that Mr. Anthony would preach on a week-day evening in the neighborhood. He was induced by the persuasions of his friends to hear his discourse. To him this was a memorable occasion. A sermon of such power he had never imagined; and then the hymns, and prayers, the rejoicing of Christians, and the agony of weeping penitents! Of such things he had before never adequately conceived. Deep was the struggle which agitated his soul. But he wept not, nor gave any other external indication of emotion. He left the place alone, and as he returned, in considering the whole subject, could not resist the conviction, which now took complete possession of his heart, that the foundation upon which he had before rested his confidence was deceitful, and that he was in truth, a ruined and lost sinner, "without God, and without hope in the world." Agitated and alarmed, he determined to ascertain if possible, at once, what it was necessary for him to do. He turned for direction to the true source of knowledge, the Word of God. He read now the inspired page with constant prayer, examined his own heart, and sought God's blessing, with an inexpressible anxiety. His affairs demanded that he should again, in a few days, visit Richmond. He set out promptly. On this journey he had in charge several wagons, the driver of one of which had recently professed religion, and united with the church. With him he had much conversation, but could neither perceive, nor reach, any satisfactory point. His prospect seemed to grow daily more and more desperate. He durst not hope in the mercy of God, because he knew he was also just, and that his miserable offences deserved punishment. It was impossible to shake off religion from his mind, or to pursue it with any success. Such was his sense of depravity and sin, that he could not understand, unless God should change, how it was possible for him to be pardoned and saved. That the change must be on his own part had not occurred to him, nor had he comprehended the nature and efficacy of the satisfaction made to divine Justice, in behalf of penitent sinners, by our Lord Jesus Christ. On the night of the ninth day after he had heard Mr. Anthony's sermon, he encamped as usual with his wagoners. Here he requested his friend to state to him

fully, his "christian experience." He did so, and never was there a more deeply interested auditor. In this narration his thoughts were directed to Jesus as the Mediator, the Redeemer, the Intercessor, and much that he had read in the scriptures, regarding him as the Saviour of sinners, came up to his mind. Under these circumstances he retired into the forest to pray. His supplications, and tears, and agony were long continued, but ultimately he was enabled to receive Christ by faith, and rejoice in his Saviour, able and willing to "save them to the uttermost, who come unto God by him." He retraced his steps to the camp at a very late hour, calm, joyful, and full of gratitude and love.

On his return home, he was received by his family and friends, and especially by those of them who had professed religion, with the warmest enthusiasm. He could not himself, however, fully participate in these joys, because fearful apprehensions had assailed him of the genuineness of any work of grace in his heart, and he now thought it very probable that he was deceived. Christian conversations, prayers, and worship, soon dispelled his doubts, and he was impressed with the conviction that duty to God, as well as gratitude, and every other sentiment of the renewed soul, demanded that he should now publicly profess his faith in Christ, and unite himself with the true church of the Redeemer. But was he prepared to act properly on all these subjects? Happily for him he had turned at first to the Word of God. The Bible had been his only book. He had determined to be guided exclusively by its instructions. This was his policy through life. His path was therefore plain, and open. He saw in the Bible no ecclesiastical hierarchy; no diocesan Episcopacy; but very plainly that the church is a company of faithful men and women, called out of the world by the Gospel, regenerated by the Holy Spirit, who have put on the profession of Christ in baptism, and are associated together voluntarily, for the worship and service of God; and that his pastors are men called of God to the work of preaching the Gospel, designated by the church and her ministry as such, and appointed by the free suffrages of her members, to teach, and administer the ordinances of religion. He saw in the divine word, no baptism of infants, no sponsors, nor any of the concomitants of that practice. He therefore renounced Pædobaptism as illegitimate, and in conflict with the law of Christ. The form of baptism enjoined by the divine Lawgiver, he could not but see was immersion, a commemoration of the burial, and resurrection of our Lord Jesus Christ. It could therefore, never be administered by sprinkling. Finally, the holy word had taught him that the first duty of every believer is, as a believer, to be baptized, in the name of the Father, and of the Son, and of the Holy Ghost, and that

this duty cannot be superseded by any infant ceremony, not set aside by any other means whatever. He was therefore prepared, and so I believe will be every other convert under similar circumstances, to move intelligently, and without material error, in the solemn and interesting duties of the Christian profession.

Our brother availed himself of the first opportunity, and which occurred on the next ensuing Lord's day, to present himself before the church as a candidate for baptism, and membership. The manner in which he then conducted himself was strikingly characteristic of the man through life. He arose from his seat, walked solemnly near to the place where the preacher stood—pulpit there was none—and prefaced his statement of "the reasons of his hope," with an earnest and affectionate exhortation to his irreligious friends, to repent of their sins and believe in our Lord Jesus Christ. At his baptism also, which was administered by Mr. Anthony, in the presence of an immense congregation, he made another address, expressing the gratitude to God which he felt, for the hope by which he was animated, for the promises of His most holy work, for permission thus to profess and honor Christ, and his reliance upon his grace to support him thereafter, in the profession of the religion he was then about to take upon himself. On both these occasions what he said was wholly unpremeditated, but it was appropriate, uttered with unembarrassed fluency, and in a spirit and manner which moved the hearts of all who were present. Strong excitement prevailed in the congregation, and especially at his baptism. Their hymns and their prayers were mingled with tears of joy and thanksgiving. His aged grandfather, James Maneese, whose name he bore, and who soon after departed in the triumphs of faith to a better world, could not restrain the expression of his feelings. The old man, who had himself but recently been brought into the kingdom, and whose bosom was glowing with love, exulted, and thanked God that he had been permitted to live to see that day, and to witness the events by which he was then surrounded. How full of delight were all those glorious scenes! Our brother was then in the beginning of his nineteenth year. He entered with all his heart into the service of Christ, mingled actively in the revival, and prayed, exhorted, and instructed sinners in the way of salvation. Soon he commenced to hold meetings of his own appointment. In a few weeks his church, convinced that to him was divinely committed "a dispensation of the Gospel," gave him formal license, and he began regularly to preach Jesus Christ.

Mr. Whitsitt, however, little suspected the trials which were in store for him. The even and happy tenor of life upon which he had entered,

was not destined long to continue. Events had been in progress for ten years, in other states which were to be the occasion of his being overwhelmed in some respects, and in others of changing entirely the field of his action. A brother of his mother, James Maneese, Esq., resided near Guilford Court House, in North Carolina. At the celebrated battle which there occurred, he was present, and fought in the American lines. The meeting at that point of the belligerent armies, made his property the prey of both, and when they had retired he found himself houseless, and destitute. At this moment, General Robertson was engaged in that quarter in collecting emigrants to settle with him in the Valley of the Cumberland, called by the Indians Suwani, the history of which enterprise is familiar to all our people. Mr. Maneese instantly determined to join the expedition, and seek a home in the wilds of the west, without attempting again to resuscitate his affairs in Carolina. To obtain the means of his removal, he disposed of such of his effects as were saleable, and taking his family, plunged with his companions into the wilderness. This company was large, and in their progress suffered incredible hardships. After crossing the mountains, they descended the Suwani to its mouth. There about half of them determined, among whom were two or three Baptist ministers, that they could not bear the fatigues of ascending the Ohio, and the Cumberland. They therefore continued on down to Natchez, and settled among the Spaniards. The remainder, undeterred, parted with their friends, and arrived in May, 1780, upon the ground where now stands the city of Nashville. Mr. Maneese was therefore among the first and also among the most useful citizens of this country. Through him and others, information of the beauty, healthfulness, and fertility of the Suwani continued from this time to reach the family in Virginia. They determined at length, and somewhat suddenly, to try also *their* fortunes in the West. The necessary funds, and conveyances for the journey, were collected together, and they set out, leaving behind only a married daughter, who some years afterwards, with her husband and family, joined them in Kentucky, besides James, who had instructions to settle his father's affairs, and then to follow him.

Mr. Whitsitt, on his father's departure, resided with his brother-in-law, William Breathett, Esq., the father of John Breathett, late Governor of Kentucky. Meanwhile died his beloved grandfather, and the settlement of his estate also devolved upon him. Thus he was detained in Virginia longer than he had at first expected. His association with Mr. Breathett, warmly attached to each other as the parties were, and little as they anticipated such a result, became the occasion of most melancholy detriment to our young and ardent brother. How important to us the society

in which we mingle, especially in our earlier years! How many thus meet with moral and spiritual injuries almost, often perhaps entirely, irreparable!—Mr. Breathett was still an Episcopalian, was an enemy to the revival, and strongly disapproved of the religious connexions and conduct of his brother. For his superior judgment and intelligence, Mr. Whitsitt cherished the strongest respect. His "*plebeian* church," and "*fanatical* meetings," were subjects alternately of gay ridicule and serious and affectionate remonstrance. The perplexities of business also, were not without their effect. Nothing, however, could drive him from his doctrinal opinions. These he had fixed by the Bible; he knew they were correct, nor did he ever relinquish them. But in another respect he was overwhelmed. The power of religion in his soul under these influences gradually diminished. Naturally timid as to his hopes, and in those days especially prone to spiritual despondency, painful doubts as to his personal acceptance with God, were permitted to take possession of his mind. He never questioned the reality of regeneration by the Holy Spirit, or that Christians enjoy that great blessing, but he soon arrived at the settled conclusion that he was himself deceived as to his change of heart, and that he had miserably deceived all his friends! He instantly relinquished preaching, stated his case to his brethren without disguise, and sought and obtained direct, nothing short of this would satisfy him, prompt exclusion from the church. He now sunk down into utter hopelessness. A death-like torpor was upon him, which continued during his stay in Virginia, and for several years afterward. Yet he continued through this whole period to love Christ and his people, and never fell into any open outward transgression. His distress and suffering, however, were most agonizing. Often have I heard him refer to these events, and never without a choked voice, and flowing tears. He blamed no one but himself, and always adduced his melancholy "fall in Virginia," as a warning to professors of religion of every class. These were his days of "wormwood and gall."

Ultimately, although he had not entirely closed his business, he set out for Tennessee. His journey commenced in the autumn of 1790, a year after his family had gone. In Carolina he joined his uncle, James Maneese, who had been there for the purpose of looking after his estate, and, having no small amount of property in charge, they took the route for the settlements on the Holstein. Here they united with some other families, constructed "lighters," since called "broadhorns," sufficient for their conveyance, and following the track of the first emigrants, embarked and set off down the river. They adopted this course, not only because it was known to Mr. Maneese, but also for the purpose of avoiding the

necessity of traversing with wagons, two hundred miles of uninhabited, and almost impassable mountains, and of defending themselves the more successfully against the savages, who closely watched every step of their progress, and were ready to embrace the first opportunity to fall upon and destroy them. They safely descended the Tennessee, a most difficult navigation, to the Ohio, coursed that river to the mouth of the Cumberland, which they ascended to a point seven or eight miles above Nashville, then known by the more familiar name of "the French Lock."—Here they found their families, and cabins in safety, and were received with a joy which it is difficult for us now fully to appreciate. Large tracts of land, on both sides of the river, but especially in Neely's-bend, and on Millcreek, had already come into their possession, most of which increased in value a hundred fold, and is still held by their descendants.

Mr. Whitsitt found here an attraction which he had hardly anticipated. Miss Jane Cardwell, the daughter of his uncle, James Maneese, had been reared from her tenth year, in these romantic wilds. Sometimes in "the fort" at Nashville, for security against the murderous Indian, and sometimes bounding over the neighboring hills and plains, her person and mind had received the impress of the beautiful region around her. She was now in the early luxuriance of perfected womanhood. In her society the hours passed "with flying feet," until he was obliged again to visit Virginia, to close his business there, which he did the next summer. On his return in the winter of 1792, they were married. Mrs. Whitsitt was a lady of great personal valor, robust health, and whose industry and economical management of her household affairs, have seldom been surpassed. Never were husband and wife more eminently suited for each other. They lived together most happily, during the long period of fifty years. They had eleven children, four of whom died in infancy, three reached maturity and died unmarried, and four became the parents of families. Six of the seven, who passed the age of maturity, were members of the church of Christ—two only now survive. Nor did she depart until she saw her youngest child happily married and settled in the world. A more estimable, affectionate, kind, and public spirited Christian and lady, can seldom be found in any country. She was truly "an help meet" for her husband. She encouraged him in his labors, cheered him in his despondency, conducted his affairs in his absence with great energy and ability, always received him on his return with smiles and cheerfulness, wept with him in his sorrows, and rejoiced with him in all his prosperity. She lived through the allotted period of "three score years and ten," and died on the first day of June, 1840, rejoicing in our Lord Jesus Christ. The next day her funeral was attended at

the meeting-house of the church at Millcreek, and after the usual devotional exercises, and a sermon by the pastor of the First Church in Nashville, her venerable and bereaved husband stood up by her coffin, and in his own peculiar style, pronounced, his voice occasionally faltering, and his tears flowing profusely, one among the most eloquent and affecting eulogies I have ever heard. Long will that scene be remembered by all who were present. Thus lived and died one of the noblest of women.

The marriage of Mr. Whitsitt surrounded him at once by new circumstances. A large tract of land upon Millcreek, one of the finest and most beautiful I have ever seen, and that upon which he lived and died, was placed in his possession by his father-in-law, as part of the patrimony of Mrs. Whitsitt. This, in preference to any of his own, he thought proper to improve. He erected the necessary cabins, cleared away the forests, and commenced industriously the business of planting. During two years more he continued in the same unhappy state of mind in regard to religion. Many and painful were his conflicts, but they resulted in nothing definite, and remained concealed in his own bosom. But in the autumn of 1794, two events occurred, which again changed the whole current of his life. One of these was a violent attack of disease, from which, for some time, he was not expected to recover; and the other was the profession of religion by his wife. She was soon after baptized, together with several members of his father's family, and other relatives, all of whom united with the little church which about that time was organized in the neighborhood. By these occurrences his religious feelings were again profoundly excited, and with weeping and supplication he renewedly sought the Lord with his whole heart. After some weeks his faith in Christ was happily revived, and he was able to rejoice with his family and friends, in the abounding grace of God through a merciful Redeemer. He was now once more satisfied of his personal safety in Christ. He desired to unite with his people. But his way was completely hedged up. What could he do? He had been excluded from the church in Virginia, some years previously. How was he to obtain restoration? Nor were these his only perplexities. He had a presentiment that if he reunited with the church he should again feel it his duty to preach. To this, after the mortifications he had suffered on that subject, he was conscious that he never could consent. He was afraid therefore to move in any direction. With these came also yet another difficulty. He was committing sin against God by living out of the church. He was now, if possible, in greater distress than ever before. A month, however, had scarcely elapsed before he was not only willing to serve God in any capacity that he should become convinced was proper, but

felt that to be permitted to do so would be an unspeakable privilege.—He was, in every sense, effectually humbled. He immediately wrote a letter to his old pastor, Mr. Anthony, which was characterized by great power and pathos, narrating the dealings of God with him for the last four years, and asking to be restored to fellowship. The letter was read to the church, and joyfully, and with thanksgiving, his request was granted. His membership was immediately transferred to the little band of disciples on Millcreek. He felt himself, as he had anticipated, constrained to take part in the public duties of religion, and by the advice of his church, again commenced as a licentiate to preach "the unsearchable riches of Christ," which he did with emotions to him before wholly unknown.

From this time onward until near the close of life, the history of our brother would be substantially, the history of the Baptist denomination in the Valley of the Cumberland. He was identified with it in every form, and preached almost constantly, extending his labors from Clarksville to the mountains, and from the borders of Kentucky to Elk River. Immigration was singularly rapid, and the country continued each year to be more and more densely populated. Ministers came among them, and in his labors he was soon associated with Dillahnnty, and McConnico, and Ross, and Stevenson, and Arnett, and Bithel, and Wiseman, and Vardeman, and Dubbs, and many others, all pioneers, and men of extraordinary ability, purity, and success; all of whom, except Ross and Wiseman, have long since gone to their reward. These two yet linger upon the borders of life, loved and honored by all to whom they are known. The array of talent in the ministry of our church, was then greatly beyond that possessed by any other denomination in this quarter. Indeed, these were equal, in some respects at least, to the same number of men in any other age, or country. As a natural result, by the blessing of God, nearly all the talents and wealth of the country, belonged to the Baptists. The dangers and labors incident to the first settlement of this part of our State, were such that none but persons of great enterprise, and indomitable courage, dared to brave them. Such are always men of high souls, and superior mental endowments. They may not be learned in literature, the sciences and arts, but they are often as much above those who are in true knowledge, as the mountains of our State are above the mole-hills upon its plains. Of this class were the early ministers of whom I now write. They were not learned in the sense of the schools, but they had read their Bibles carefully, and prayerfully: they had read also a few other standard books, with very great advantage; and in systematic and practical divinity they were all profoundly

skilled. Their sermons were of a superior order, as well in elegance of arrangement, and power of thought, as in orthodoxy of sentiment. And if eloquence consists in communicating with readiness to our auditors vivid conceptions of what we desire to impart, and the ability to move them to feeling and to action in this art also, the pioneer ministers of the Cumberland Valley have seldom been surpassed.

To be continued.

THE WORLDLING.

Written by the late Rev. R. M'Cheyne, after a young lady, or friend of his family, had said "*that she was determined to keep by the world.*"

She has chosen the world, and its paltry crowd,—
She has chosen the world, and an endless shroud!
She has chosen the world, with its misnamed pleasures:
She has chosen the world. before heaven's own treasures!

She has embarked her boat on life's giddy sea,
And her all is afloat for eternity.
But Bethlehem's star is not in her view,
And her aim is far from the harbor true.

When the storm descends from an angry sky,
Ah! where from the winds shall thy vessel fly?
When the stars are concealed, and the rudder's gone
And heaven is sealed to the wandering one!

The whirlpool opes for the gallant prize;
And, with all her hopes, to the deep she hies;
But who may tell of the place of woe,
Where the wicked dwell—where the worldlings go?

For the human heart can ne'er conceive
What joys are the part of them who believe,
Nor can justly think of the cup of death
Which all must drink who despise the faith.——

Away, then,—oh, fly from the joys of earth!
Her smile is a lie—there's a sting in her mirth.
Come, leave the dreams, of this transient night,
And bask in the beams of an endless light.

A MOTHER'S INFLUENCE.

EXTRACT OF AN ADDRESS BY REV. S. DYER.

"WHILE engaged in distributing tracts among the shipping in the harbor of New-York, I visited a ship recently from Greenock, Scotland, in the forecastle of which I met a very aged Scotch sailor, who manifested a disposition to repel every advance, declining my tracts, and replying angrily to my questions. Feeling that one so near his end stood much in need of having his attention turned to the subject of religion, I felt unwilling to leave him, without having tried every avenue to his feelings. Knowing how proverbial Scotch mothers are for their attention to the early instruction of their children, I asked him if he had not once a mother who taught him to say his prayers and read the Bible! The question seemed for a few moments perfectly to stun him; he stopped short, remained perfectly motionless, except the deep heaving of his bosom, and the convulsive quiver of his lips; and then throwing up his hands, exclaimed, amid a shower of tears, 'My mother! my sainted mother!' As soon as he could sufficiently compose himself, he made me sit down upon his locker, and then with a trembling voice and deep emotion related to me, how in his infancy his mother used daily to teach him the Creed, the Catechism and the Lord's Prayer, and then would kneel down and pray with him, often wetting his little cheeks with her tears. But her death, when he was quite young, left him alone in the world, and since that time he had followed the sea and a life of sin. He had raised a family, but God had taken them, and he was now alone in the world. 'But, (said he) the bitterest hour I ever saw, was the one in which my mother died: and though I have lived four-score years in sin, I still have faith to believe that my mother's prayers will be heard and answered in my behalf.' Whether this was ever the case, I know not, as I saw him no more; but the incident most forcibly illustrates the enduring nature of a mother's influence and its certain rewards."

THE late Rev. Mr. Clapp, of Rhode Island, was asked by a member of his church, whether he thought it right to engage in dancing? His reply was, "I should think that those who are out of Christ should have no heart to dance, and those who are in Christ will have enough else to do."

MY MOTHER'S BIBLE.

BY REV. J. DOWLING, D.D.

On a recent visit to the residence of a beloved brother, who together with the writer of the following lines, long enjoyed the prayers and instructions of a now sainted mother, the sight of an old and well-worn Bible, which had for years been her companion in the house of her pilgrimage, awakened tender recollections, which found utterance as follows.

Yes! 'tis my mother's Bible! O, 'tis sweet
To look once more on thee, thou dear old book!
What though thy leaves by age and use are soiled,
And dingy is thy time-worn sheepskin dress;
Yet fairer to my moistening eyes thou art,
Than volume decked in costly dress of gold
And velvet, made for fashion more than use;—
Because thou wast my mother's! Blessed book!
The very finger-marks that blur thy leaves
Are beauties in *my* eyes, because they tell
Of that soft hand, that tender mother's hand,
Which often on my infant head was laid,
While words of fervent prayer were breathed for me.

O! blessed are the dear remembrances
Of childhood's days! Yet blessed more than all
The memory of a tender mother's love—
A sainted mother's prayers! I feel it now;
The sweet illusion o'er my senses creeps,
Like cherished dreams of infancy revived;
And once again, sweet mother, once again
I feel thy hands upon my temples press!
Once more I see thee kneeling with thy boys,
And hear thy well remembered words of prayer:
"God bless the lads! and grant that they may be
Happy recipients of thy blessed grace!"
—Though thirty years have well nigh run their round,
Since thus thy words of prayer were breathed for me,
And thou hast long since reached thy heavenly home,
Yet now I seem to be a child again;
And thy sweet, gentle tones, thus breathed in prayer,
Fall on my ravished ear in melting strains,
Like heavenly music from thy harp of gold,
Borne on the winged zephyrs down to earth.

Again I look upon those cherished leaves,
And see the trace of tears upon the page
Where royal David breathes his sorrows forth,
Or David's Lord, beneath the heavy load
Of human guilt, in bitter anguish groans.
—I saw, perhaps, those very tear-drops fall!
Yes! I remember how I stood and gazed,
With childish wonder, mother, at thine eyes,
Moistened with tears before the Holy Book.
I knew not *then* that joy and sacred love,
Not grief alone, can wake the fount of tears;
Nor while those pearly drops bedewed thine eye,
That thoughts of Christ, and glory thrilled thy soul.

Well, thou art home at last! Upon the King,
Thy Savior, in his beauty hast thou gazed:
And He who to the living fountains leads
His ransomed ones, hath wiped thy tears away.
—And now once more farewell, thou dear old Book!
Dearer than ever now;—since 'tis to thee
I owe these tender, sweet remembrances
Of childhood's days, a mother's prayers, and thoughts
Of Home and Heaven.

THE INFIDEL AND HIS BIBLE.

A person, who had formerly been very skeptical, was one day met by a clergyman who had frequently been accustomed to converse with him, but who had not seen him for some time. The clergyman asked him, "Well, my dear sir, what do you think now of the doctrine of the resurrection?" The former skeptic replied, "Oh, sir, two words from the apostle Paul conquered me, 'Thou fool.' Do you see this Bible," taking up a copy of the Scriptures, fastened with a clasp, "and will you read the words upon the clasp which shuts it?"

The clergyman read what was deeply engraven, "Thou fool."—"There," said his friend, "are the words that conquered me; it was no argument, no reasoning, no satisfying my objections; but God convinced me that I was a fool; and henceforward I was determined I would have my Bible clasped with those words, and would never again come to the consideration of its sacred mysteries but through their medium. I will always remember that I am a fool, and that God only is wise."

The words, "Thou fool!" were used, both by the apostle and by this convert to his doctrine, to express the unspeakable folly of man, in setting up his own pretended wisdom in opposition to the pure and perfect wisdom of God.

Monthly Record.

MISSIONARY INTELLIGENCE.

I.—*Letter of an Assamese Convert.—Plea for Assam.* The following was written by one of the Assamese youths now in this country. In a accompanying it, Mr. Bronson informs us that it was prepared by the lad any suggestion from him, and that with the exception of a few correc- spelling and grammar, it is his own.

HAMILTON, Jan. 12th, 1850.

SIR,—Through the good providence of our Lord and Savior I am well, pe that you are well also. Now I wish to write you a short letter, and nowledge that I have received your kind epistle and a book, which you my beloved teacher, Mr. Bronson. I have very little time to write, for o all my time for studying, because these few days are my golden days. rn a great deal more than I can in my country, yet now I have a few s, and I shall devote them in answering your good letter.

ar Sir, now I wish to present before you a new subject. I have re- ome letters from my country. I am very glad to hear from my dear country, where I was born and grew up worshipping idols; nothing but d deaf idols, who had eyes but could not see, and had mouths but could k, and had ears but could not hear, and had feet but could not walk. e our gods, although some are made of gold and silver, clay and brass, d stone. I have spent twelve years in worshipping those venerated ols; yet, sir, methinks that I was not able to say Ram or Kali was my ; neither could I say whether I should be a cow or insect when I died. I t find any comfort to my mind, or hope of eternal joy. Now I know s vain except Jesus the friend of sinners.

bless the name of the merciful God, through whose infinite mercy I was to a missionary school, and through whose mercy I became a member ar family. Blessed be His name for such a hope, the hope of heaven, he manna which comes from heaven daily. Yes, sir, now I am able to ugh the mediation of the Lord Jesus Christ, God is my refuge, whom ar?—and who can separate us from the love of God? Can trials or on? I believe not! As it is written, If God be for us, then who can be us.

rethren wrote us for help from this Christian country. O, dear sir, how crying for the word of life. The most ignorant heathen people, who ig in the region and shadow of death, having found their sacred books ng seen the light of Christianity, these wish to know more concerning religion of our Lord Jesus Christ. And how can they know? And the heathen say day and night, Where is thy God? Please let him be mong the heathen, that they may know and honor him. For the scrip- h, "Whosoever believeth on him shall not be ashamed. For there is no e between the Jew and the Greek, for the same Lord over all, is rich that call upon him. For whosoever shall call upon the name of l shall be saved. How then shall they call on him in whom they have ved? and how shall they believe in him of whom they have not heard? shall they hear without a preacher? And how shall they preach *except* nt? As it is written, How beautiful are the feet of them who preach el of peace, and bring glad tidings of good things. I have mentioned these es to you, because I have seen no difference between American and

Assamese or any other nation upon the face of the earth. Particularly I write about my countrymen, with whose religion I am perfectly well acquainted.

I left my parents and also dear native land, far away on the other side of the earth, not only to see this country and the people, but to ask American Christians to send us help. O yes, helpless,—such we are,—please help us. When the heathen know that by their sacred books, or by worshipping idols, they have no salvation, they have no comfort to their minds; they have nothing but darkness and blindness of mind. But now from the mountains, from the plains and from the valleys, they are reaching their hands day by day for the bread of life, calling upon the Christian's God; who made the heaven and the solid earth upon which we live. The most ignorant, superstitious, idolatrous heathen wake up from their long sleep, and calling for help from American Christians, say, Please give us a bible, give us a living teacher. O yes, help us needy creatures of the same Lord over all.

The Assamese people are not dying for worldly riches, but they are dying for the bread of life, which came down from heaven not alone for the Americans, but also for the poor heathen. Jesus Christ has not died alone for Americans, but also for the heathen; as He said, Not for the righteous, but the poor sinners. Heathens know they have immortal souls to save from hell. *We want some more missionaries.* Those who have gone to proclaim the blood of the Saviour there, are now old. Their general health is feeble, therefore we want some new ones.

My teacher, Mr. Bronson, told me that you would send two more missionaries with us when we go back to Assam. I want to write one subject more. Please hear me. Can you not send out to our country more? Can't you send *three* men with us, for it is a great work for missionaries to acquire the knowledge of a foreign tongue. But now we are able to teach those missionaries on the ocean while we sail from America to Calcutta: and I have brought over some printed alphabets and books already. Now I pray if you can send *three*? we should be very glad to go from this country with three, one for each station; and we can prepare them to talk and read and write our language, so that when they get to our country they can straightway preach the gospel to the perishing people and the people will be quite astonished to see the new missionary talk our language and write our character. I wish you may do so; please, sir, do. Don't make us disappointed. Please, sir, don't make our visit in vain; but assist, that it may be for the glory of God. Please, dear sir, do something that these millions of people may now take knowledge of Jesus Christ, and prepare themselves to live and meet in the new Jerusalem and give thanks and praise everlasting. Please sir, send *three* with us, and it will be better for missionaries to know the language before they enter their fields.

Sir, they are all white, ready to harvest. The dear disciples of our dear Lord are necessary to break the bread of life to the perishing people, who are still destitute of eternal life.

I am happy to say that we have here a very fine academy, and also an excellent teacher. I should like to take Mr. ——— with us to our country, to be our teacher for our orphan institution.

Please write us a few words to comfort us about our perishing country.

Your once heathen, but now Christian friend, LUCIAN D. HAYDEN.

The editor of the Magazine remarks concerning this letter: "What concerns us most is the *issue* of the appeal. Shall it *prevail?* Shall it find responsive hearts among *our* countrymen in 'this Christian country?' Will 'American Christians' *hear* these 'most ignorant, superstitious and idolatrous heathen,' as they 'wake up from their long sleep, and, calling for help, say, "Please give us a Bible, give us a living teacher; O yes, help us poor needy creatures of the same Lord over all."'

GENERAL ITEMS.

BAPTISTS IN KENTUCKY.—We notice that Rev. R. Holman, Corresponding Secretary of the Southern Board of Domestic Missions, has ascertained that in Kentucky one-twelfth of the inhabitants are members of the Baptist denomination.

We acknowledge the receipt of the proceedings of the Eighth Annual Meeting of the General Association of the Baptists of Tennessee and North Alabama, held October 27–30, 1849; also the Proceedings of the West Tennessee Baptist Convention, held Sept. 7–11, 1849. The meetings were very harmonious. The churches seem to be gradually coming up to the help of the cause of benevolence and of God.

THE BIBLICAL RECORDER.—This paper has been much enlarged and improved. The editor, T. Meredith, has manifested, during the last year especially, that he knows how to wield the pen. He makes a good paper. We wish him abundant success.

MINISTERIAL CHANGES.

Rev. B. C. Morse, of Franklin, Ind., has become pastor of the Baptist church in Piqua, O. Rev. Leonard Fletcher has become pastor of the First Baptist church in New Orleans, La. Rev. Mr. Kingsbury, of Saratoga, N. Y., has become pastor of the South Baptist church, Albany, N. Y. Rev. Geo. W. Mead, of Cato, has become pastor of the Baptist church, Vienna, Ont. co., N. Y. Rev. Wm. S. Mikels, of Rondout, has become pastor of the Baptist church in Sing Sing, N. Y. Rev. S. S. Parker, of Burlington, N. J., has become pastor of the First Baptist church in New Brunswick, N. J. Rev. O. T. Walker, of Tisbury, Mass., has agreed to labor for the present with the Third Baptist church North Stonington, Ct. Rev. H. V. Jones, of Newark, N. J., has become pastor of the Baptist church in Piscataway, N. J. Rev. E. G. Sears, formerly editor of the Christian Review, has been appointed Professor of Languages at New Hampton Institution in N. H. Rev. Leonard Tracy, of West Boyleston, Mass., has become pastor of the Baptist church at New Hampton, N. H. Rev. Henry Tonkin, of Wilton, N. H., has become agent of the N. H. State Convention. Rev. D. L. McGear, of Central Falls, R. I., has become pastor of the Baptist church in Grafton Centre, Mass. Rev. J. M. Rockwell, of Rutland, Vt., has become pastor of the Baptist church in Belchertown, Mass. Rev. Isaac Merriam has become pastor of the Baptist church in Raleigh, N. C. Rev. A. H. Stowell, of Moriah, N. Y., has become pastor of the Baptist church at Saratoga Springs, N. Y. Rev. Ahira Jones has become pastor of the Baptist church in Hallowell, Maine. Rev. P. Matthewson, of Tolland, has become pastor of the Baptist church at South Centre in Ashford, Ct. Rev. Thomas Davis has become pastor of the Baptist church in Wantage, N. J. Rev. John R. Murphy has become pastor of the Tenth Baptist church, Philadelphia, Pa. Rev. Wm. Cormac has become pastor of the Baptist church in Ithaca, N. Y. Rev. F. Glanville has become pastor of the Baptist church in Montrose, Pa. Rev. Stephen P. Hill has resigned his office as pastor of the First Baptist church in Baltimore, Md. Rev. George W. Baines, of Mount Lebanon, La., has become pastor of the Baptist church in Huntsville, Texas.

REVIVALS.

Phoenixville, Pa., 70 hopeful conversions up to Feb. 18; Sag Harbo 36 added to the church up to Feb. 18; Brooklyn, L. I., Pierrepont-st. Bap, 17 (instead of 19 as the N. Y. Recorder reported, which was copied b papers) baptized March 3; First Baptist 21, and Strong Place 21, on th day; in New-York and vicinity 203 were baptized March 3, instead of stated by the same papers. Rev. J. L. Richmond writes us that, in Tor Del. co. N. Y., where he is laboring, the Lord has been pouring out his s a wonderful manner that 100 have been hopefully converted, 60 of who united with the Baptist church of which he is pastor. Chicago, Ill., 20 b Feb. 10; Old Cambridge, Mass., 40 hopefully converted up to Feb. 25; Abington, Mass., over 100 hopeful conversions up to March 7; Ottawa, baptized; Niles, Mich., 69 baptized; Rev. Hervey Hawes, of Augusta, Me. to us that he has been laboring with the Baptist church in Sedgewick, h that 15 have obtained hopes in Christ; Greenport, L. I., 13 baptized: Ea 200 hopeful conversions in the town, and 42 immersed up to March 15 River, Ct., about 20 baptized up to March 15; Colchester, Ct., 26 bapti to March; several other towns in Connecticut, says the Christian Secret enjoying revivals.

MONTHLY LIST.

Deaths of Baptist Ministers.

Thomas C. Merrill, Sacramento City, California, Oct.

Wm. Muddiman, Liverpool, Medina co. Ohio, Dec. 18, aged 69.

Jesse Adams, Wilks co., N. C., Jan. 31, aged 64.

Porter Clay, Camden, Ark., Feb., aged about 70.

Jonathan Dewees, Greenville District, S. C., aged 81.

Ordinations.

Roswell Walker, Rose, Mich., Dec. 10.

J. F. Martin, New Hope, Clay co. Mo., Dec. 25.

Daniel Giddens, Bellville, Conecuh co., Ala., Dec.

Redmond Jones, Hopewell ch., Tuscal. co. Ala., Dec. 29.

John Scott, Zoar, Ind., Jan. 25.

J. J. Bateman, Darlington, S.C., Jan. 27.

Wm. D. Martin, Marion C. H., S.C. Feb.

Elijah B. Timmons, Hebron, S.C. Feb. 3.

John Kyle, Madrid, St. Lawrence co., N. Y., Feb. 7.

Isaac Cheeseborough, Chester, Conn., Feb. 14.

Josiah Phillips, Radnor, Del. co., Pa. Feb. 14.

R. H. Spafford, Sandhill, Otse N. Y., Feb. 20.

John C. Mallory, Mud Creek, S co., N. Y., Feb. 20.

Nelson Palmer, Madison, Mad. c Feb. 20.

Leonard Black, Stonington, Ct., I

Bergen Stelle, Piscataway, N.J. I

H. R. Dakin, Peach Orchard, co., N. Y., Feb. 26.

John C. Counts, Springfield, Ia.

Joseph W. Atkinson, Mount C Caroline, Va., March 3.

Dan'l Reese, Carsville, L. I., Fe

Churches Constituted.

Indian Creek, Morgan co., O., J

Albion, O., Jan. 19.

North Troy, Vt., Jan. 31.

Wauconda, Lake co., Ill., Feb. 1

Manchester, Mass., Feb. 28, (fo a Christian church.)

New Richmond, Ind.

Newark, N. J., March 5, (called Baptist Church.)

Dedications.

Clinton, Wis., Dec. 23.

Covert, Seneca co., N. Y., Jan. 1

New Ipswich, N. H., Feb. 14.

LITERARY NOTICES.

Kosmos: a Sketch of a Physical Description of the Universe. By Alexander Von Humboldt—Translated from the German, by E. C. Otte. Vols. I. & II. New-York: Harper & Brothers. pp. 375, 367–12mo.

Almost every child has heard of Humboldt's extensive travels, and researches into the arcana of nature. He is one of the most distinguished if not *the* most distinguished naturalist that ever lived. He has traversed continents and oceans, scaled mountains the most difficult of ascent, penetrated and explored the most dangerous caverns of the earth, encountered the snows of Siberia and the heat and malaria of tropical Asia and South America, in his scientific investigations. He has written several works, which have been given to the public before the one which is now presented. After his return from America to Paris in 1804, he commenced a splendid series of publications. In 1817, four-fifths were completed and a single copy cost about $500. The present work seems to comprehend the result of his vast experience and researches—a summary of his more extensive works upon the material universe. The first volume contains a sketch of all which is known in respect to the physical phenomena of the universe. The second volume treats of incitements to the study of nature, in descriptive poetry, landscape painting, and the cultivation of exotic plants. The different epochs in the progress of discovery are also considered, and the corresponding stages of advancement in civilization. At some future time a third volume is to be issued, embracing the scientific development of the great picture of nature. This work, it should be remarked, is strictly scientific. The author confines himself to the object before him—the investigation of *nature*. We should be glad to see frequent references to the all ruling providence of the God of nature. We have not discovered any thing, however, like infidel sentiments, or any thing irreverent to Deity. The work is adorned with a beautiful portrait of the author, and every lover of nature must have it. The volumes are neatly printed on good paper, and handsomely bound.

History of Spanish Literature. By George Ticknor. In three Volumes. Vols. II. and III. New-York: Harper & Brothers. pp. 552, 549–royal 8vo.

We have already spoken of this valuable work, and would now call the attention of our readers to it again. Here is a work of nearly 2000 pages, and is undoubtedly the most authentic and able of any in our language upon the subject. Vols. II. & III. present the history of literature from the accession of the Austrian family, at the commencement of the sixteenth century, to the throne of Spain, until its extinction, at the end of the seventeenth century. Spain has been distinguished for learning as well as for power; but by the loss of the latter, and especially by her long struggle in endeavoring to retain it, she became enervated—she was shorn of her glory—her literature expired with her political greatness, and for more than a century the pall of ecclesiastical despotism and ignorance have rested upon the nation, and lamentably eclipsed her former scientific splendor. Every one who peruses the volumes will be delighted with the manner in which the author treats the subject. The style is dignified and truly elegant. The typographical execution is of the first order, the paper and binding are beautiful, and we have no doubt that the work will have an extensive sale, as it richly deserves. The Messrs. Harpers deserve much credit for the elegant manner in which they get up their works. One can select from every style.

Latter Day Pamphlets. Edited by Thomas Carlyle. No. I. *The Present Time.* By the same Publishers.

Carlyle is a spirited writer—does not lack energy of thought, nor a vivid manner of expressing it. He is exciting, nervous—his imagination is easily kindled into a flame, and he generally succeeds in arousing the sensibilities of his attentive reader. To some, however, his style is rough and uncouth; but never mind, his energy of spirit and flow of soul will make up for that. In the present case he has got rather a religious title to a political exhortation; but the more odd the better for him. This work will be read with great eagerness by multitudes, though we do not exactly approve of this mixing up religious and secular affairs into one fermenting conglomeration.

History of the Egyptians—History of the Persians. By Edward Farr. New-York: Robert Carter & Brothers. pp. 310, 329.

These are the first two volumes of a series of historical works. Two more are announced in the department of ancient history. We are pleased with these volumes. They are written in the spirit of christianity. Historians too often, at this day disregard the christian religion, if they do not actually sneer at the humbling doctrines of the cross, and throw their influence in the scale of infidelity. Mr. Farr comes out frankly and declares the hope that his history may be the handmaid to religion. He places the bible as every historian ought to do, at the foundation of credible ancient history, and considers the earliest profane historians as far less authoritative than the sacred historians. Many thrilling scenes described in the holy Scriptures occurred in Egypt and Persia, and we are entirely dependent upon the sacred writers for reliable facts in reference to most of them. The author has drawn from Rollin and other authentic sources. His investigations seem to have been thorough and his deductions judicious. The History of Egypt from about 2613 B. C. to the subversion of the Ptolemies which occurred about 30 B. C. is fully narrated and a brief sketch down to A. D. 1811. The history of Persia from about 2190 B. C. to the present time is given. This work will be exceedingly valuble to clergymen, as it admirably delineates the connection between sacred and profane history. It will be valued by christian families, and we heartily wish that it could be perused by all of the youth in our land. How much better would that be than for them to be burning the midnight oil over the miserable novels which deluge the country.

Daily Bible Illustrations. By John Kitto. D.D., F.S.A.—Same publishers. pp 407–12mo.

This volume is intended to furnish a complete history of the bible, adapted to daily readings in families. It supplies us with readings for about one quarter of the year, and other volumes are expected to follow. The author has enriched the work with a great amount of information drawn from sacred history, biography geography, antiquities and theology. It is written in such a manner as to instruct and interest families and cheer the heart of the christian. The author dwells upon the Antediluvians and the Patriarchs. The book is adorned with a handsome engraving of Mount Ararat.

Cuba and the Cubans—comprising a History of the Island, its social, political and domestic condition; also its relation to England and the United States. By the author of "Letters from Cuba." New-York: Samuel Hueston, 139 Nassau street. pp. 255–12mo.

This volume is well timed and must sell with a rush. There is at the present moment much excitement in this country and in England in respect to the future destiny of Cuba. It is not to be concealed that many if not a majority of her inhabitants wish to have the Island annexed to the United States, and every one is eager to learn all the facts which bear upon the great subject. By perusing this book one may learn the internal state of the Island—her resources, taxes, oppressions, preferences, &c. Her religious state, groaning as she is under the tyranny of a priesthood of debauchees, must awaken every christian and philanthropist to effort in her behalf. Read this book and you can but feel and pray and act for Cuba—to relieve her morally if not politically. The volume is accompanied by a correct map of the Island and is neatly printed and bound.

The Philosophy of Unbelief in Morals and Religion.—By Rev. Herman Hooker M. A. Carter & Brothers. pp. 286,–12mo.

There is an attempt by the author to show that there is much more infidelity in the world than men will acknowledge. There is no doubt that the actions of men everywhere are in strange contrariety with their professed belief. There is an immense amount of practical infidelity. We are glad to see this subject taken up and discussed in a separate treatise and so ably as Mr. Hooker has done it. We hope its evangelical sentiments may be extensively circulated. We commend it to the perusal and careful study of all who desire to be christians in reality as well as in name.

We have received from the same house, *Marshall on Sanctification*, forming another number of the Cabinet Library. It enumerates the qualities necessary for attaining a high state of godliness. The means are mentioned by which it may be reached. What can be more important?



THE NEW YORK
PUBLIC LIBRARY

ASTOR, LENOX AND
TILDEN FOUNDATIONS.



"I AM JESUS."

BY REV. S. REMINGTON.

As my eye glanced at the cover of the "Baptist Memorial," Mr. Editor, I was particularly struck with its vignette. I said to myself, here are the birth—baptism—death, and resurrection of some wonderful personage. Who art thou? The answer came with a divine emphasis, not to be misunderstood, "I am Jesus"—and awakened in my mind a train of thought illustrating the power and glory of this name which warmed my heart, and made it glow with renewed love to Him who was born to redeem—baptized to teach us to fulfil all righteousness—died on the cross to save us from our sins—rose from the dead for our justification, and ascended into heaven to be our Advocate with the Father, whence he shall come again to be glorified in his saints, and to be admired by all them that love him.

I know of no better way to contemplate the power of the name of Jesus, than to view it in connection with the history which gave rise to and followed the emphatic sentence which dropped from his own lips—"I am Jesus."

The reader will remember that these words belong to the conversion of Paul of Tarsus—Acts ix. 5, which is one of the greatest miracles of grace recorded in divine revelation. It would seem that in the salvation of this great sinner, God determined to give an unmistakeable specimen to the world of the infinite efficacy of the power of the name of Jesus.—The whole history shews that Saul was moved upon by a power unearthly—such a power as he never before felt, and of which he had no previous conceptions. He was met in a way which suddenly overwhelmed all his previous prejudices and prepossessions. They were instantly buried beneath the glorious waves of light that rolled in upon him from the shoreless and bottomless ocean of God's eternal truth, and effectually washed away on the far distant shores of annihilation.

In contemplating the mighty power and matchless grace by which such a resolute, obstinate, and religiously bigoted adversary of Christ and his cause was saved, infidelity stands aghast and is speechless, being unable by any moral means—any philosophy ever yet made known to the world, to solve the wonderful mystery. And mystery it was, that filled every body with amazement. Even Ananias was astonished, and almost doubted, though it was announced to him by a celestial visitant,

and the half-believing, and yet fearing disciples looked on doubtingl scarcely daring for a time to extend to him the right hand of fellowshi If Satan ever had an emissary on the earth, that excited great expect tions throughout the ranks of his entire legions—expectations to accon plish what he had failed to do in the suppression, if not the entire dow fall of Christianity—it was this most determined foe. His movemen must have been watched by the powers of darkness with an interest an satisfaction only known to those malicious spirits, who, with fiendish d light, array themselves against the government of God, and the happine of his creature man.

Reader! pause and look at the man of whom we are speaking. L his moral portrait stand out in full relief to your gaze. Be minute.- Let your eye ken his entire visage. Look with a limner's eye, till yo read his character, and get a just and proper picture of the man in you own mind. What do you see? Methinks I hear you say, "I behol one whose countenance seems florid with hope, over whose features pious glow appears to spread itself—his eyes sparkle with intellectu vigor, and seem to fire with enthusiastic animation—his whole demeanc indicates determination, indomitable courage, and untiring perseveranc He is fully baptized into the spirit of his nefarious enterprise. Bein exceedingly mad against the disciples of the Lord, his breath is charge with the venom of hell—his words are threatening and blasphemy—hi purposes are murderous, and his designs and acts result in slaughter an death. Yes—you behold a man who has every facility to aid and encou age him to go forward with uncompromising ardor, and with the mos sanguine hopes of success. Urged forward as he was by a zeal for Goc with an approving conscience, what cruelty could he not perpetrate wit feelings of impunity in persecuting the name of Jesus! Under thi strong religious infatuation, what could not this giant champion do What could he not do in order to accomplish the climax of his wishes- what would he not do to extirpate the name of Jesus, and forever blot i out of existence?

Now, reader, I wish to shew you the pencilings of the divine hand. wish you to look at this same person brought under the transformin influence of divine truth. I wish you to behold him after having bee moulded in the crucible of the Gospel of Christ. I wish you to see ho only one look at the blessed Jesus changed him into the same image. wish you to know the divine magic of the words "I am Jesus"—a phras that kindles heaven—fills paradise with purest raptures—gives the song sters of the upper world a theme—a song—an anthem—a loud hallelujа —a joy unspeakable and full of glory.

"The theme, the song, the joy was new,
'Twas more than heaven could hold."

It made the angels fly with eager haste down from the portals of the sky, and swell the full chorus of "Glory to God in the highest, on earth peace, and good will toward men." Oh, it is a name that penetrates to the heart of God's universe, around which the brightest circles of the intelligent creation are attracted, in whose bright beams of glory they find an element which, while it attracts, fills them with delight, and satisfies their most enlarged desires. "I am Jesus" is a sentence at which devils tremble, and before which the mightiest fiends of hell quail, and shrink into the deepest, darkest caverns of the world of endless night. This is a fearful word not to be mentioned in hell. It would make the lake of unquenchable fire roll its dark billows over its horrid bosom with a violence which would threaten to demolish its lofty and iron-bound ramparts. It would make the world of despair swell and boil with infinitely more terribleness than that of a mighty volcano. It would roll through the bottomless pit with a voice of thunder. It would make it shake to its very centre. It would increase the venom of the worm that never dies, and make hotter the fire that never shall be quenched. It would make the tallest and fiercest devils hideously howl, and blend their indescribable yells with the warring winds, and the muttering thunders of sullen wrath. It would make the damned spirits from earth who have gone down to hell with the name of "Jesus" sounding in their ears—with the cup of salvation to their lips—those who have waded through mercies purchased by the blood of Christ, to the regions of despair—I say the expression, "I am Jesus," pronounced there, would make them utter a cry that would pierce and transfix the heart of terror itself. It would almost change the heavy, hoarse, and rolling thunders of that place to the sharp screams of the keenest anguish, that would electrify a heart of steel, and if possible, convulse every lost soul with the dreadful contortions of death's agony.

Reader! do you doubt the power of this name? Come with me, and see the blood-thirsty Saul of Tarsus. Behold him subdued, humbled, radically changed, and made a new man. From the battlements of self-confidence—from the lofty eminence of spiritual pride—from the towering heights of self-righteousness and vain glory—from the soaring regions of an enthusiastic religious infatuation—from the impregnable tower of unrelenting impenitence—from the lofty pinnacle of worldly honor, and popular fame, or from the dangerous heights of the dark mountains of unbelief—we behold this triumphant foe hurled down into the deepest valley of self-abasement—stripped of his self-confidence and pharisaic

righteousness—his spiritual pride completely annihilated—his enthusiastic zeal quenched—his religious infatuation counteracted—his unbelief destroyed—his inveterate prejudice against christianity, and hatred to all that called upon the name of Jesus, effectually and forever removed. At the footstool of divine mercy he lays with a broken heart and a contrite spirit. Overwhelmed with the enormity of his sins—his conscience deeply laden with the guilt of his offences—the awful weight of the divine penalty presses him down with an intolerable load of condemnation. Truth—Gospel truth, like a sharp sword, has entered his heart, and he is slain, and lays dead in trespasses and sins on the field of contest. But there is a power that arouses the pulse of spiritual life in his dead soul—there is a quickening energy that comes over him, and he opens his eyes to the light of heaven—his ears to the sound that causes every nerve to vibrate—that contracts every fibre of his physical frame—that makes his bones quiver and every joint tremble—that speaks unutterable things to his soul, producing an inexpressible thrill through his heart of stone, dissolving it to flesh—the scales fall from his eyes, the guilt from his conscience, the infernal bars of darkness are sundered from his heart—a bright ray of light and love from the Sun of Righteousness darts in, and in a moment it is changed—its enmity destroyed—the sinner conquered and saved—old things pass away, and all things become new. Now the love of Christ constrains him. Now he knows that he has passed from death unto life, because he loves the brethren. Now he zealously strives to build up that faith which he had once labored hard to destroy. Now he feels that a dispensation of the Gospel is committed unto him, and he boldly preaches Jesus in the synagogues of the Jews, declaring him to be the Son of God; and now he is not only ready to be bound, but to die for the name of the Lord Jesus.

Reader! look for the cause of this mighty change, and you will not find it in the supernatural light that shone from heaven upon him while on his way to Damascus—nor even in the voice addressing him, "Saul, Saul"—but in the heart-stirring words, "I am Jesus," spoken by the Lord himself as he appeared to Saul in the way. These words went to his soul like a death-knell, and at first paralyzed the whole man, and transfixed him in utter dismay. They must have so completely unnerved and disconcerted him—so perfectly untied every ligament that fastened him to life, and bound together his own existence, that for a time he must have stood poised as upon a pivot, from which by one single motion more he must have fallen headlong down the unmeasured and unknown steeps of eternal destruction. The horrors of despair must have come over him with a death-like chill, that would cause the cold

sweat to pour forth in drops that freeze. He must have felt the withering influence of this awfully glorious truth shrinking him up into his native nothingness, and yet he must have felt that of all the monsters of wickedness he was the greatest.

Behold now a sinner coming to his senses—he awakes to a view of his terrible situation as from a lethargy. "I am Jesus" are words that neutralise this moral opiate—they wake up his spell-bound soul—they rend away the seared covering of his conscience—they clear away and open up the avenues of the heart—they turn the eyes within, and open the interior vision—they make the sinner look into himself, and give him to see what a vile, polluted, and hell-deserving wretch he is.

"I am Jesus" are words that can kill and make alive. To the hard and impenitent heart they are daggers—they pierce it through and through, and thus transfixed, it is made to feel the keenest anguish.—"I am Jesus" are words that wield a power that can melt the hardest heart—break down the most stubborn will, and conquer the most violent opposer and inveterate foe. There is an indescribable power in the name of Jesus. It breaks the sinner's fetters—bruises Satan's head—gives strength to the powerless, and life to the dead.

Look at its import, broken-hearted sinner! Every letter of which it is composed has been formed by the hand of Mercy. This name is written in letters of light and love. 'Tis heaven's own peculiar orthography. In this blessed name we have heaven's best typography struck off by the angel Gabriel from the eternal counsels of Jehovah, and handed by himself down to man. No new edition can be made. It is perfect. The infinitely wise and good God is its compositor, while its types are the unoriginated beams of his eternal divinity. "His name shall be called Jesus, for he shall save his people from their sins."

Infidelity may scoff at this name; they may curl their lips with contempt at its simplicity; they may sneer at the folly of those who love it—would die for it—peril their all for it, and hang their eternal hopes upon it. They may wonder what secret enchantment there is about it, or they may ascribe it to ignorance and visionary credulity; but let them know that this blessed name charms the hosts above—that it charms our fears, and bids our sorrows cease—that

> "'Tis music in the sinner's ears,
> 'Tis life, and health, and peace."

But how precious to hear his voice in the stillness and darkness of death, and how fearful to be alone then without him! Oh, that is a dark hour to such as have no Jesus! The valley is dark and lonely—the river of death

is cold and stormy—its fogs are thick and impenetrable—the retrospect is dreadful, and the prospect hopeless to all such. What an awful stillness to the dying sinner, whose eyes are closed with the film of death, and his ears stopped with the monster's own finger—whose senses are benumbed by the paralyzing breath of his mouth. All is darkness and silence without. Death reigns—surely it is all death! He who is the resurrection and the life is not there to strengthen his heart—inspire his hope—to open his prospect. Not a word is spoken to him. Could he hear the sweet words, "I am Jesus," whispered to his heart, how would it change the whole scene! How suddenly would the dense fogs of death give place to the bright beams of glory reflected from its shining battlements above. How suddenly would it change the cold and black river of death to a sea of glass, over which he might sweetly glide to the bright shore of immortality! and how suddenly would it break the solemn stillness of the dying hour to songs of praise to be blended with the song of the redeemed in heaven! Ah, Jesus! How sweet that name! In life it is to the Christian the inexhaustible fountain of life and salvation.—In the storms of life it is the Rock of Ages upon which he stands secure; and if in the shadow of death he can just hear him whisper to his soul, "I am Jesus,"

"He claps his glad wings
And soars away
To mingle in the blaze of day."

New-York. May 1, 1850.

ANECDOTE.—Something not Expected.

THE Rev. Mr. H., a very venerable Baptist minister, was some time ago travelling in a stage coach, accompanied by several gentlemen, some of whom were fond of ridiculing religion and its ministers. One of these, having discovered that Mr. H. was a clergyman, after having made several insulting remarks, addressed him, and said, "I suppose that you are a preacher, sir?" "I am, sir," was the reply. "And pray, sir," asked the sneering persecutor, "what do you preach to the people?" "Why, sir," replied the venerable pastor, "I sometimes admonish them to avoid foolish and impertinent questions." The company smiled, and commended the preacher for his seasonable reply, and he was troubled no farther by his unpleasant companions. B.

A BAPTISM FIFTY YEARS AGO.

BY ONE OF OUR CONTRIBUTORS.

In the spring of 1800, a Congregational minister, during a temporary residence in the town of Zoar, Western Massachusetts, accepted an invitation to fill for a time the pulpit of the Baptist church. He was trained by the "standing order" of Connecticut, with all the strictness and sectarian zeal which distinguished those olden times, and had for twenty years, been a faithful expounder, and defender of their religion. His ministry was crowned with a blessing, and to his great joy, he found himself in the midst of a glorious revival—many were rejoicing in hope, and *more* were asking, "What shall we do to be saved"? But soon his joy had a check, for the converts unanimously desired to be *buried* with Christ in baptism, and it became necessary to send some distance for one, to administer the holy rite according to primitive example. Consequently "Elder Long," a talented, and godly Baptist minister of Shelburne, was often called to gather the numerous believers into the visible church. On one of these baptismal occasions the troubled minister was prompted by curiosity to be present, and what was his surprise to see one of his own family connections among the baptized, a lovely youth, who had resolved to follow Christ without "conferring with flesh and blood." He now felt sad, and disheartened, to see, what he called error triumphant, and even making inroads upon the children of the covenant. He resolved therefore to present before the people a *practicable* exhibition of the truth, and requested his companion to be in readiness on the following Sabbath, to carry her first born child to the baptismal fount. But by this time the light of truth had begun to penetrate *her* mind, and she was already searching the scriptures for increasing light, hence she said to her companion, "Wait a little longer—I am afraid we are wrong"—and kindly requested him to examine the subject—he turned away grieved, saying that he had *been* examining the subject for more than twenty years. At length, to satisfy her, he went to his closet and to his Bible to study the subject of baptism, and soon found to his great amazement that his previous examination had all been on one side, and *that* the *wrong* side. The clear light of God's word broke in upon his mind, dispelling every cloud of doubt, and he was constraind to say, "See, here is water, what doth hinder *me* to be baptized." Finally the excellent "Elder Long" was sent for again. An immense assembly were gathered around the retired little pond, that had become a precious, and hallowed spot. The hymn of praise went up from hundreds of joyful hearts, and while the men of God uttered the language of prayer, the heavens seemed to be opend for

the descending Spirit. Then, the troubled minister, his wife, and five more of the same family and the same church put on the Lord Jesus by baptism, and went on their way rejoicing. For more than thirty years after the baptism, that minister of Christ preached the truth as it is in Jesus, and then, as we doubt not, entered upon the saint's everlasting rest. His widow, from whom these particulars have been gathered, still survives, and is enjoying a green, and peaceful old age.

The above sketch is at the disposal of the Memorial, and will not be less interesting to the Editor, when he recognizes his own honored father, as the baptized minister. H.

EXHORTATION.

"*God so loved the world that he gave his only begotten Son, that whosoever believeth on him might not perish but have everlasting life.*"—John iii. 16.

These are familiar words. None in the whole scriptures more so. But, reader, I shall claim your attention to their wonderful import for a moment. In this single verse is an epitome of the whole gospel. Wrapped up in these few lines is the whole stupendous scheme of human redemption. Material for thought and excitement to the deepest feeling are here, for a life time. The thought occurred to me a few days since to ask what essential truth would be wanting in the creed of him who understandingly believed this comprehensive passage. And I could think of none. It presents the origin of the scheme of human redemption—the love of God. The object of that love is here stated—the world—the whole world—with all its teeming millions. The manner in which that love has been expressed is here shown—by the gift of God's only begotten Son. The end sought is exhibited—to save men from perishing and to secure for them everlasting life. The condition on which any one may secure the blessing is presented—by believing. And, finally, the consequence of neglecting the salvation of the gospel is forcibly implied—a perishing whose extents and duration are fearfully shadowed forth by the antithesis with everlasting life.

Is not the whole gospel here? Would not one who in his heart received this system of truth—for it is indeed a system—be a christian? Would not a living faith in this one verse work by love and purify the heart? And now let me ask you, readers, Do *you* believe it? Do you believe God so loved the world, yourself among the number, that he gave his only begotten Son that whosoever believeth on him should not perish but have everlasting life? Upon the true answer to this question are suspended consequences greater than you or I can conceive.

A TRIBUTE TO THE MEMORY OF REV. JAMES WHITSITT, OF TENNESSEE.

BY ROBERT BOYLE C. HOWELL, D.D.

CONTINUED.

THE labors of Mr. Whitsitt were every where attended with surprising success. Hundreds, through his instrumentality, were brought to the knowledge of the truth, and added to the churches. Concord Church, in Williamson county, soon arose, then Rockspring in Rutherford county, and then Providence, on Stonesriver, in Rutherford county. The practice of monthly preaching, which prevailed among our people in Virginia, and the Carolinas, enabling the same pastor to serve at least four churches, was transported hither with the immigrants, and was adopted by our brother, and all our other ministers. It is now, I am happy to state, falling into disuse. But acting upon the prevalent plan, he accepted the pastoral charge of the three churches named, with that at Millcreek, giving to each in succession, as much as he was able, of the week preceding the Sabbath on which he was to preach to the congregation. A few years later the church at Antioch, on Millcreek, was organized.—This was much nearer his residence than Rockspring. He therefore assisted that church to procure another pastor, and he took charge at Antioch. The labor incident to his connection with all these churches, continued from thirty to forty years, and up to the time that the infirmities of age compelled him to circumscribe his efforts, and remain mostly at home. It will be seen from these facts, that his habits, during his whole life, did not allow him to read very much, yet he had an extensive knowledge of books, and seemed able always to command their contents at will. His library was not large, but it was select, valuable, and its volumes well studied. But he had another advantage which books cannot give. He had mingled much with well informed men. His native perception of what is true and proper, was most vivid. He had been taught from infancy, to express himself in correct language. He would, even without an education, have appeared well in any of the literary circles of his day. His knowledge of the Bible was most perfect. He also found time to write and publish many valuable pamphlets, and magazine and newspaper articles, all of which, were they collected together, would fill several volumes, and present to the reader much which would be both instructive and edifying.

Our lamented brother was present at the organization of the Mero District, the first Association formed in the Cumberland Valley, and in

this, and in all the others of which he was subsequently a member, his influence was paramount. This Association included originally, all the churches in Tennessee west of the mountains. His connection with this continued until the formation of the Cumberland Association, to which his churches were transferred, and he of course went with them. Afterwards, on account of the too great extent of territory of the Cumberland, the Concord came into being, and Mr. Whitsitt's were included among its churches. With this body he remained permanently. The annual meetings of these Associations he always attended, while his health would permit, and their proceedings, and especially those of the Concord, bear much of the impress of his views and opinions.

From the first preaching of the Gospel in this part of Tennessee, up to 1815, the Baptist denomination was favored with a very happy measure of prosperity. Our churches were large, spiritual, influential, united, and "ready to every good word and work." We had then more purity in doctrine, more zeal for the cause of Christ, more liberality, and a warmer personal religion, than existed for the next twenty-five years, or than probably even now prevails. In this period of peace and happiness however, the elements of discord and division were gradually accumulating. A few Presbyterians had found their way into the country, and were the prominent actors in the great revival of 1800, which was characterized by the famous "*rolling*, *jumping*, *jerking*, and *barking* exercises." The Baptist ministry throughout, discouraged and put down all these extravagances. They gave our churches, therefore, very little trouble. Our Presbyterian brethren were carried away by them, as chaff driven before a whirlwind. Some of them became frantic, and joined the Shaking Quakers, and large numbers of their illiterate members rushed into the ministry. Their proceedings were reviewed, and condemned, by the higher judicatories of their church, and the result was the secession of most of their ministers and members, in the Cumberland Valley, and the formation of a new church, named from its locality, the Cumberland Presbyterian Church. Zealous as are all recent converts to new creeds, they were devoted, industrious, and met with much favor and prosperity among the people. The doctrine of the Cumberlands was, in some respects, thoroughly Arminian, especially as regards the Divine sovereignty, the atonement of Christ, and human ability. Our Methodist brethren also, who had acted a part in the "revival" little less conspicuous than the Cumberlands, were greatly multiplied, and much strengthened. They were professedly Arminian, but carried the doctrine vastly beyond Arminius himself. The Baptists held the scripture doctrine of predestination. Our ministers and churches were now, by

both Cumberlands and Methodists, perpetually, and every where, assailed upon these points. They were naturally disposed to defend their principles. They did so, and our ministry gradually became less didactic and hortatory, and more controversial. Withal, they were not sufficiently guarded, and ultimately *they* also carried their doctrines into an extreme, imperceptible indeed to themselves, but to the people, and to many of their own members, and some of their ministers, not a little repugnant. Our Cumberland and Methodist brethren were, on these accounts, beginning to obtain advantages, since whatever exalts man in his own estimation, and gives him consequence in the work of his salvation, is with the multitude always most popular. A reaction began to be sensibly felt in our own ranks. If now, a gracious scriptural revival had spread over this fair Valley, and our ministers could have been content to preach the simple gospel, as they had before done, and to leave their defence upon abstract points of Polemic Divinity to the great head of the Church, all would probably, have been well. But events did not so result. A series of years filled with dark and painful vicissitudes, were in reserve for his people in Tennessee.

In the midst of this crisis two ministers from Virginia, arrived in the Cumberland Valley, and commenced preaching, brethren Boze and Curlee. They were men of very respectable talents, but in prudence exceedingly deficient. Some years afterwards one of them united with the Campbelites, and the other was excluded from the church for intemperate drinking. They now had great influence, and soon after their arrival began an open war upon their predestinarian brethren. Nor did they fail to find numerous adherents, and followers. Agitation, excitement, and controversy, instantly prevailed. Churches, and Associations, were torn, and divided, and the most melancholy alienations, heart-burnings, and animosities, arose, and reigned. In these commotions originated that division of Baptists known among us as Separates, of whom we had in Middle Tennessee three large Associations. Mr. Whitsitt, though a firm predestinarian, did all in his power to conciliate the belligerant parties, and prevent a division. For this purpose he labored in the churches, and in the Associations, and probably by his efforts, the evil day was for a season postponed. It was however inevitable, and finally swept over the churches with a most desolating effect. But it is gratifying to know that our brother did not depart from the world until he saw reunion and harmony restored among all these brethren. This happy result was achieved mainly, by a religious newspaper commenced in Nashville in January 1835, originated, and conducted by the pastor of the First Church, and which was then, and for some time after, the only Baptist paper, south

of the Ohio river, and west of the mountains. This paper had equal access to both parties, soon enlisted advocates in the ranks of both for the measure, and our brethren seem now in all their intercourse, scarcely to remember that they were even divided.

Before these agitations had subsided, and while the spirit of innovation and schism was yet rife in the land, another melancholy evil came upon our churches. Mr. Alexander Campbell had been much in this quarter, his family had intermarried with one of the most influential Baptist families here, our brethren had read his works, especially his baptismal controversy with favor, were proud of his talents and learning, and he had many warm supporters, who were disposed to adhere to him under all circumstances. His peculiarities were embraced by many influential men, ministry and laymen. The pastor in Nashville, an Englishman of superior powers, did much to sustain him. They gradually brought forward his doctrines, and cautiously discussed them. The time at length came for him to set up for himself. The art and management, now employed to distract, and seduce brethren and churches into the old doctrine of baptismal regeneration, newly resuscitated from the grave of papal ignorance, need not be discussed. Let them sleep for the present. But multitudes of our most popular ministers and members, both from the ranks of the United, and the Separate Baptists, were carried away. Half of them probably, in a few years, when Campbellism had mournfully developed itself, discovered their error, and returned; but many, very many, were hopelessly lost to the church, and to the truth. Mr. Whitsitt, with others of like caste, saw in its incipiency the great errors into which Mr. Campbell and his followers were about to betray the people. He set himself firmly against them, and than he no man, perhaps, did more efficient service in saving the people from this monstrous delusion.

One after another of these tornadoes had swept through our churches, and left them prostrated, enfeebled, overwhelmed! But during this whole period of commotion and trial, Mr. Whitsitt's churches suffered very little. They were all comparatively flourishing, and at that time, perhaps, the strongest in the State. Constantly was he among them, instructing and guiding, "and day and night, with tears," entreating them to adhere to the Redeemer. It is not surprising that God's blessing was always with him.

Our lamented brother was, from the beginning, a firm advocate of evangelical religion. He taught the absolute sovereignty of God, and the full responsibility of the sinner; the indispensable necessity of the presence and work of the Holy Spirit in conversion, and at the same time the duty of employing all the means of grace, divinely appointed

for the salvation of men. He was therefore, as a matter of course, always the friend and advocate of missions, and of every other similar enterprise. Consequently, his name was generally found among those constituting the Boards of our great national societies, and always among those of his own State. When Luther Rice passed through this country, about 1817, to excite the churches to the support of our brother and sister Judson, and other missionaries in Burmah, Mr. Whitsitt accompanied him throughout most of the Association, and every where gave him great aid in the advocacy of the cause. He was one among the leading spirits in originating and sustaining the Tennessee Foreign Mission Society which then sprang up, and which during eight or ten years contributed liberally to the Foreign Mission Board, and especially to the preaching of the Gospel among the Indians of our own country. This Society at last, expired under the malignant blows of the famous Daniel Parker, the father of that notorious doctrine known as "The Two Seeds," aided by the neglect of the friends of missions on the other side of the mountains. Mr. Parker was a native, and resident of Lawrence county, in this vicinity, was a man of talents, and notwithstanding his eccentricities of both manners and doctrine, enjoyed a high popularity among the people. He had conceived an implacable hatred against the conductors of the Columbian Star, then edited in Washington city, because they had not only refused to publish his essays on his "Two Seeds," but had also commented with some severity upon his wild and vulgar theory. As was for him very natural, he had also unfortunately extended his enmity to all the objects of a benevolent character advocated by that paper, and to all the persons in any way associated with them. In these, it is believed, is found the secret of his hostility. Daniel Parker was the father not only of the "Two Seeds," but also of antimissionism in Tennessee.

From the time of the first separation of our Churches, the cause of Christ in connection with our denomination had gone rapidly backwards. Dillahunty, and Dabbs, and McConnico, and many more of the fathers in our Israel, were gone to heaven. The ministers who succeeded them were of another class, and bore no comparison with these old heroes.—Many of them were feeble, exceedingly feeble, both intellectually and spiritually, but at the same time confident and conceited. No additions were made to existing churches, except in a few localities, and no new ones were planted. Darkness hung over the whole land. Many brethren, such as Whitsitt, Gayle, and others, looked upon this condition of things with deep sorrow. They earnestly desired to arouse their brethren to action, and they thought the more effectual cultivation of the field at home, was now the most practicable and expedient enterprise in which

they could engage. Notice was given as extensively as possible to the churches and ministry, to assemble at Millcreek, to consider and act upon the present exigencies of the cause. The meeting was held in October, 1832, and was attended by a respectable number of brethren. The introductory sermon was preached by Mr. Whitsitt, from the text, Neh. iv. 6—"The people had a mind to work." It was most appropriate and effective, and is even now often spoken of by those who heard it, as an extraordinary production. Upon mature deliberation, a constitution was adopted, and "The Baptist State Convention of Tennessee" was organized, having solely in view the aid of feeble churches, the more thorough cultivation of our towns and villages, in few of which were there then any Baptist churches, and the more extensive preaching of the Gospel in destitute places. This body, a few years after, was reorganized, so as to embrace Foreign Missions, and other objects, and took the name of "The General Association of Tennessee," which, by the blessing of God, has already achieved an incalculable amount of good. Our venerable brother presided in the meeting, was a member of the Board as long as he was able to attend its sessions, did as much as any other man to sustain its action, and defended and advocated its claims to the closing hour of his life. The last sermon he ever preached was before the annual meeting of the General Association at Concord, on the Tuesday after the fourth Lord's day in October, 1848. He was exceedingly feeble, scarcely able to stand, and his voice was weak and broken, but the discourse manifested much vigor of mind, contained much of his own peculiar sententious eloquence, and was all radiant with parental love, especially to the members of the Association.

One would suppose that such an organization as "The Baptist State Convention of Tennessee," would at once have commended itself to the approval of every Christian heart. But it was not so. Instantly was found arrayed against it, in all quarters, the most determined and violent opposition, and again, agitation and division were the order of the day. The elements of which this opposition was composed were various. Many of our ministers of that day, I have said, were weak. Such men are always jealous, and they accordingly saw in the Convention designs yet to be developed, to subvert the churches, to overthrow religion, and especially to enrich the advocates of missions. These were the leaders. In their trail followed all the disciples of Mr. Parker, and those under their influence. Another class was made up of good but ignorant brethren, who had been led to fear, if not actually to believe, that all missionaries and Missionary Boards, were dishonest, and sought, under pretence of religion, to get large sums of money into their hands, of which they

made always a corrupt appropriation. There were also some, such as are found every where else, who love their money more than they love Christ. These were opposed of course.—The last class included those who could not perceive, since God has fixed all his purposes, and will surely save all his people, how missionary exertions could accomplish any thing which would not be effected with equal certainty without them. All these classes set themselves in array against the Convention and its friends. They called upon their brethren to act without delay. The test was soon brought into every church. If the friends of missions preponderated in numbers, all the antimissionaries forthwith withdrew; and if the opponents had the majority, they excluded unceremoniously all the friends of missions. The same process was adopted in the Associations. In the course of a few years, the separation was complete. The antimissionary party felt, as a consequence, and perhaps yet feel for us less kindness than for any other class of professed religionists. The numbers throughout the State, who thus left our churches, were very large, but to the cause nothing was really lost by their secession. They carried with them nearly all those who were imbued with the spirit of discord, litigation and disunion, and left a body comparatively small, but united, vigorous, healthy and active, upon whom the blessing of God has been constantly poured out to an extent the most surprising and happy. The seceders continued together so long as missions, and the friends of missions, were the chief themes of their discourses. But they could not preach on these subjects always, and when they ceased, they at once found that they were united in almost nothing else. Scarcely half a dozen years past before they were divided into three opposing factions, who fought against each other with as much spirit and violence, as they ever evinced towards the friends of missions. The first division is the disciples of Daniel Parker, and industriously preach his doctrine; the second division has adopted substantially the Swedenborgian doctrines on many points, but especially that of the literal resurrection of the body; and the third may properly be denominated Antinomians. They are all, however, receding in numbers, indeed becoming extinct, with a rapidity which is truly amazing. Our venerable brother lived to see his action in each of these crises fully justified, and the denomination proper more united, prosperous, and happy than it had been since the days of his early ministry.

After the death of his first wife, Mr. Whitsitt married Mrs. Elizabeth Woodruff, a lady who had long been a member of his church at Millcreek. She was eminently devoted to him, but survived only about four years. He now divided all his remaining property among his two sur-

viving children, and his grandchildren, and lived with his youngest son, to whom he gave the homestead. His grandchildren were twenty-one in number, then living, and his great-grandchildren sixteen, nearly all of whom are connected with our churches, and one, William A. Whitsitt, is a minister of distinguished talents, learning and usefulness, and the successor of his grand-father in the pastorship of the church at Concord. The infirmities of age were now pressing heavily upon his manly form, and previously exceedingly vigorous constitution. He solicited the church at Millcreek, the only one he still retained, to release him from his pastorship, or if they did not feel disposed to consent to this arrangement, to secure the services of an assistant pastor. They complied, and elected as his associate brother R. W. January, who had recently been received into our ranks from the ministry of the Cumberland Presbyterian Church. Mr. January retained many of his former opinions and doctrines, and it was soon apparent that the pastor, and his assistant, could not harmonize together. They disagreed essentially in their views of both doctrine and discipline The result was, that in a short time unpleasant personal feeling grew up between them. The incidents connected with these events gave our brother deep anguish. He was a man of peace, and to preserve the concord of all parties, he peremptorily resigned, and, painful immeasurably as this step was to him, solicited and obtained a letter of dismission, with which he joined the First Church in Nashville, where he continued the remaining two or three years of his stay upon earth. He now felt that his work was done, and waited patiently for his summons to another world. Meantime he was not idle, but preached frequently to the church with which he had recently united; when the weather would permit he attended the meetings of his former churches, where he was always received, and heard, with enthusiastic affection. The summer and autumn previous to his decease, the pastor being absent, he supplied the Second Church in Nashville most of the time; and besides all this, continued to preach funeral sermons and attend other appointments, at the houses of his friends in the neighborhood.—He also wrote many articles for the religious press, some of which are decidedly the best of his productions. In this manner, and thus industriously, he occupied his time after he ceased to be a pastor.

On the second Lord's day in October, 1848, he was with his church in Nashville at their communion. His addresses on that occasion were peculiarly affecting. At the close of the services, after having exhorted sinners to repent, and the members to increased zeal, spirituality, and fidelity, he said, "And now, brethren and sisters, farewell. We shall meet no more upon earth. This is our last interview. I am old, and

rapidly sinking. The winter is almost upon us, during which I cannot visit you, and before the spring comes I shall die. Farewell." This was indeed his last meeting with us. The cold weather came, and he was confined to his chamber. No particular disease had fastened upon him; he did not suffer; but his bodily powers were worn out; and often he could not without assistance, rise from his chair. He was nevertheless cheerful, happy. His confidence in Christ was full and perfect. His two living sons, Dr. Samuel D. and Reuben E. Whitsitt, were constantly by his side. When any of his friends or brethren came to see him, he was very animated, and conversed without reserve. He was not desirous to remain on earth, nor impatient to depart. His pastor, the minister of the First Church in Nashville, saw him frequently, and had with him much prayer and conversation. When near his end, he asked him what he now thought of the doctrines he had preached for so many years.—He answered, "They are true and scriptural. Had I to live over again my life, I would maintain and teach, with more fidelity if possible, the same principles. Christ, Jesus Christ, is all; we are nothing." He wept over his many personal imperfections and failures in duty, and especially his "fall in Virginia," but added, "Grace, infinite grace, has been extended to me through Jesus Christ. I am a poor sinner, saved by grace." He expressed great solicitude for several of his unconverted friends, and attempted to write to them, but was too weak to hold the pen. He spoke much of the churches, and the ministry, and delivered to his pastor affectionate messages to be communicated to them. The substance of them all was that they should be faithful to God, and to each other, and remain ever firmly united in the truth, and in their labors for the salvation of men. For them all most fervent and earnest were the prayers of the dying old man. The hour at length came, and on the 12th day of April, 1849, he calmly, and without a struggle expired. He had spent upon earth 78 years, 2 months, and 12 days; sixty years he had lived after his baptism; and fifty-three years he had been a faithful, laborious, and successful minister of Christ. He went up on high from his field of toil, to receive the reward of glorious victory.

His remains, surrounded by weeping children and friends, were taken the next day, to the church at Millcreek, where a sermon was preached in the presence of an immense concourse, by his pastor, from the text, 2 Tim. iv. 7. 8—"I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, will give me at that day; and not to me only, but to all them also that love his appearing." The scene was one among the most solemn and impressive I have ever

witnessed. We then buried him beside the members of his family who had gone before him, in the grove, near the meeting-house, there to rest until called into new life by the sound of the last trumpet.

Thus lived, and thus died, James Whitsitt. In every respect he was an extraordinary man. His habits of personal religion were extremely circumspect. In his social intercourse he was reserved, and of very few words. He never was known any where, or by any one, to utter a careless or a silly remark. In jesting, or gay conversation, he never took part, or gave any indication that he felt the least interest. Never have I known any man so perfectly above reproach in every possible particular. Of all other classes of men, as well as of his brethren, he enjoyed the full confidence and profound respect. His personal attachments were not readily formed, but they were sincere and lasting. He would cheerfully labor, and deny himself, to confer a favor upon any of his friends. In the bosom of his family he had the same habits of reserve and silence, but never was there a better husband, a more affectionate father, a more indulgent master, or a kinder neighbor. Morning and evening, invariably, when his health would permit, he read the scriptures, and prayed with his household. He delighted to have his brethren about him, where they always found a free and affectionate hospitality. His house was the home of ministers, and many a weary wanderer has there spent weeks of grateful rest. You always felt, in his family, entirely at your ease, and could not well avoid doing just as you liked. Such was our brother in private life.

As a minister of Christ, he was equally estimable. His sermons were always able, and had the appearance of being elaborately prepared. His conceptions on any subject were quick, clear, and accurate. His powers of pursuing an argument, however abstruse, through all its windings, and to its legitimate conclusion, were extraordinary. No metaphysical subtleties confused him. Nor in such discussions, did he ever appear to labor, or to be sensible of uncommon mental effort. As he approached the later period of his life, his sermons were less argumentative, and much more practical, than at an earlier period. His manner in the pulpit indicated entire self-possession. I never saw him either confused or flurried. His voice was heavy, and somewhat loud, but not unmusical. His appearance was solemn and dignified, and his preaching, though always singularly earnest, was accompanied with very little action. His sentences were exceedingly short, and his style impressingly simple.—He employed invariably, the purest Saxon I have ever heard spoken. His peculiarities consisted more in a singular vein of quiet wit, which sometimes pervaded much of his sermons, of which he seemed to be him-

self totally unconscious, but which was of the most sparkling, and irresistible character; and an appropriateness of scripture quotation, the most strange and startling. They were usually such passages as would probably have occurred to no one else, and always exactly in point. He was wont also to announce as the topics of his discourses, bold and apparently paradoxical propositions. Frequently older men of high powers and popularity, are imitated by their younger admirers. But no man ever imitated James Whitsitt. The thing was impossible. He often mingled his discourses, and particularly his exhortations, with profuse tears, which rolled down his cheeks untouched. The effect upon his auditors was electrical. He was a good, and a great man, whose memory will be honored while men continue to love virtue, or to reverence true religion.

Thus briefly, much too briefly, have I sketched the life, labors, and death of James Whitsitt. How full of the most thrilling events, political, religious, and social, was the period through which his observations extended!

When first he looked out upon our nation, she was struggling into an independent existence; but he saw her at his departure, among the greatest and most honored upon earth. In the history of our country we have a most accurate type of that of our church. Since the days of the Apostles, the church has been inseparably connected with political freedom, and shared its fate. It has fallen under the ban of every despotism, kingly and priestly, in the old World, and its members, in every age, since Constantine the Great, have been relentlessly pursued with fire and sword. But for the Divine protection, in fulfilment of his promise that against *his* church the gates of hell shall not prevail, it could not have continued to exist. When our brother entered its ranks, few, feeble, despised, and persecuted were its adherents. When he left it for the church triumphant, it numbered in the western world, nearly a million of communicants, who influenced the religious sentiments of about one-third of all the population of America, and still more, its sons were vigorously planting its banners in the countries of the remaining three-quarters of the earth. By her ministers, Europe and Africa were hearing the true Gospel of Christ. When free governments shall take possession of the world, the religion of the Baptists, which is the religion of the Bible, will be predominant among all people.

Changes most gratifying and happy had also passed over the Valley of the Cumberland. The sublimity of primitive nature had departed.—The pioneers, and their rude cabins, were gone. All that remained of the Indian, might be seen in his mouldering tombs, his bold fortifications, and his mysterious mounds. He had gone far back towards the

setting sun. In place of the unwieldy "broadhorn," gallant steamers plowed our sea-green waters. Roads, thoroughly Mcadamized, traversed the Valley in every direction, and all centreing in its beautiful "City of Rocks." The hills, and valleys, and plains, every where present stately residences, adorned with architectural and rural taste, and surrounded by princely plantations, of unsurpassed fertility and productiveness.—Schools and academies, of the highest character, were found in every neighborhood, and several colleges had arisen, which would have compared favorably with the older institutions of that class on the other side of the mountains. Its population was intelligent, wealthy, and virtuous. All these changes, and many more, had occurred under the immediate eye of our departed brother.

His own endeared home when he selected it, was a deep seclusion. It was situated near the sparkling waters of one of the most enchanting little streams to be found in any land, and a mile from the noble Cumberland town, surrounded by the gigantic old forest trees, in all their lofty and sublime grandeur. From a rocky gorge in the hill, on the left of the mansion, burst forth in rich abundance a spring, which sent out its little rivulet beneath the shades, like a thread of silver, meandering through the valley, across at some distance in front. In the rear were his gardens, orchards, and cultivated grounds. His ample domains spread out for miles around him. Here in his chamber, once so solitary, and distant from society, but now in sight of the gilded spires and glittering domes of a city of twenty thousand inhabitants, our lamented brother calmly, and without regret, closed his eyes upon the scenes of earth. He who had wept, and prayed, and toiled so much, is gone to tune his golden harp in the presence of his Saviour. He fell in the full celestial harness. Who is to take his place in the battle field? Where are the leaders to draw the sword of the fallen? But we do not murmur. He had finished, nobly finished his work. Heaven's glories were revealed before him, and ravished with the view, "he forgot to live." Upon his pale corpse, now a ruin, was left such a peaceful calmness, as well might tell of victory in death. Oh, 'tis gain thus to die. When rich atoning blood purifies the spirit, and faith lays her strong hand on the blessed Lamb, then darkness flees away, and through the dreary vale of the king of terrors, a glory shines that speaks of immortality. Beyond that valley all is *God* and *heaven*. And there are angel bands of bright attendants, and angel notes to greet him as he bursts away from his cold prison and presses towards the bosom of his God. Rest, exalted spirit, in thy home of bliss. Walk until we meet thee there, the golden pavements of the sky. Wear joyfully, the trophies of thy victory; thy robes of light and thy glorious crown

DEATH.

BY REV. H. J. EDDY.

In the imagery of the poet, death is a mighty *hunter*. He follows his game "o'er moor and fen," over hills and through vallies, over trackless oceans and trackless sands and on the trackless winds. He finds the monk in his monastery, and the hermit in his cave. He presses through the barred and guarded gates, and climbs up into the windows of the royal palace, nor heeds the sceptre or the purple.

"He spares not the high nor the low."

The ancient and the honorable, the wise and the learned, are not exempt, but must fall in the chase with the ignoble and the idiot. He cannot be bound in hospitals or banished to sickly climates. He cannot be walled out of the cities by quarantine powers. He cannot be cheated of his victim by "matchless sanatives"—"balsoms of life"—"all-healing remedies," or other lying nostrums.

This hunter is also in the poet's imagery a fleet runner. You cannot elude or escape him. Should you make the winds your chariot, or the light your steed, or should you fly

"On the lightning's fiery wing,"

You could not escape. Every day gives signs of his near approach, and his quiver is full of arrows. He comes in war, in pestilence and famine.

"He rides o'er the limitless ocean,
And buries whole fleets in its depths."

His burning sword of flame gleams in the Sirocco of the desert. His arrows are shaped in the miasma of the vale, and cast hissing in every breath of air.

Death is a *cruel* hunter. He has no mercy, no compassion, no humanity, no heart. In the imagery of the ancient weeping poet who tuned his harp to the sad strains which sing the fate of the Babylonian captives,

"Death is come up into our windows,
And is entered into our palaces;
To cut off the children from without,
And the young men from the streets."

He breaks the tender cords which bind the fond mother to the smiling infant. The band of fraternal love which binds the domestic circle,

where each member is essential to the happiness of the whole, and where all like olive plants fresh and beautiful grow up around the table, giving hope and promise of virtue and usefulness; is broken by a relentless hand. I see yonder a noble youth. His daring attitude, his manly proportions, his generous countenance, his strength, his wisdom and his virtue, cannot shake the purpose of Death. "He is the only son of his mother"—a poor widow. Yet the arrow speeds,—the widow's only staff is broken, and the cruel hunter shouts over his victim. He aims at the last surviving parent of helpless little children. Inexpressible solicitude, tears and prayers avail nothing: coming orphanage and want and woe avail not: inexorable, with a cold iron will, he thrusts the arrow through the throbbing heart.

The strongest ties, regulated and sanctified by God, are torn asunder with a ruthlessness which belongs only to Death. Hearts may bleed drops of agony—may be broken and wrecked for all time, an irreparable injury be inflicted on the domestic circle, on the church or on a single heart, yet he never restores his victim.

This terrific hunter is a cannibal. He holds his orgies in the dark caverns of the dead. He revels with greediness in "corruption, earth, and worms," and is never satisfied. Could the whole race of man be brought at once to his dark banquetting-house in the green mould of putrescent decay, he would cry, give, give.

He is a king. His subjects are the diseases and the vitals of life.—His throne is built of the bones and dust of the dead. His captives are the dead of all ages. His foes are the living. His prison is the grave. He is clad with the 'blackness of darkness.' His coming is terrific. He is the king of terrors. Does he come in the *pestilence* "which walketh in darkness and wasteth at noonday"? the alarmed masses flee. Does he come in the *famine?* the wild cry, bread! bread! which sounds along the streets and far over the hills, answered by the mournful echo of empty stalls and empty granaries, terrifies the nation. Does he come in war? His terrors are sought to be drowned in the loud and stirring music, and the shout of the combatants. Ambition—revenge—patriotism—fame may inspire the soldier to meet him, but it remains that "death is the king of terrors."

But let us turn from the imagery of the poet, and look upon the death scene, and we shall find every feature of Death to be ugly and dreadful. Its power to waste the frame—to relax the nerves—to wither the muscles—to mar and corrupt the form: its adieus and parting salutations—its tears and groans both of the dying and the living—the dark and mournful circle gathered around—the glazed eye, rolling in unrest—the wan

and anxious look—the struggles of the victim in his last agony—the rigid features—the pale green hue of the hollowed cheek, and sunken eye-sockets—the creeping coldness towards the seat of vitality—the drops of agony forced through the pores already closed by the chill of death—the death-rattle in the throat—the laboring chest—the gasp—the clench of the hands—the slight quiver—the falling of the chin—the spirit's departure. The cold heavy clod lies there, an image of him who lived, but an image defaced and changed. The chamber of death is the chamber of silence. He is a noiseless tenant. Hushed is every voice, and the truant foot falls lightly on the floor.

"Death is here in spirit, watcher of a marble corpse,—
That eye is fixed, that heart is still—how dreadful in its stillness!
He waiteth at the head, and he standeth at the feet, and hideth in the caverns of the breast;
Death, subtle leech, hath anatomized soul from body,
Dissecting well in every nerve its spirit from its substance."

Was it Dives, the rich nobleman, whose death you witnessed just now? How suddenly was he driven from his palace! His royal divan, his silken tapestry, his garnished halls, his liveried servants, his purple, his sumptuous fare, could not ease a pain or dry a tear, or yield a drop of consolation in his dying hour. Not so sad and terrible is the death of the Christian. He is shielded by the Conqueror of Death, and sings in hope and triumph, "Oh Death, where is thy sting?" Dr. Blair sings mournfully of the death scene of the wicked:

"How shocking must thy summons be, O Death!
To him that is at ease in his possessions!
Who, counting on long years of pleasure here
Is quite unfurnished for the world to come!
In that dread moment, how the frantic soul
Raves round the walls of her clay tenement;
Runs to each avenue, and shrieks for help;
But shrieks in vain! How wishfully she looks
On all she's leaving, now no longer hers!
A little longer; yet a little longer;
O might she stay to wash away her stains,
And fit her for her passage! Mournful sight!
Her very eyes weep blood; and every groan
She heaves is big with horror. But the foe
Like a staunch murderer, steady to his purpose,
Pursues her close, through every lane of life;
Nor misses once the track; but presses on,
'Till, forced at last to the tremendous verge,
At once she sinks to everlasting ruin."

DEATH,*

OR THE CONQUEROR, CONQUERED!

Suggested by West's Picture of "Death on the Pale Horse."

BY REV. SIDNEY DYER.

O Death! how cold thy visage doth appear,
 But colder still thy unrelenting heart!
To tread thy darksome vale so wild and drear,
 Must we with every joy and pleasure part?
May we not bring within thy fearful gloom,
The sun's bright beam, the verdant spring's fresh bloom?

No?—dost thou say "no light nor fragrance there
 Can ever come, to cheer those mould'ring halls
Where silence dwells, and drooping hangs despair,
 And whence on Mercy's ear no echo falls?"
O cruel Death! to thus exult with glee
O'er youth and beauty slain—base victory!

Go take the beggar from his wretched lot,
 Or snatch the pris'ner from his barred cell,
Release the suff'rer from his ridden cot;
 All such will gladly go with thee to dwell;
But spare the rich, the free, the young and gay,—
Life has a charm for these—still let them stay.

Unfeeling monster—"No!"—are these thy claim?
 Then spare, at least, the babe whose cherub face
Glows e'en on thee with smiles—avert thy aim!
 But no, thou wilt not spare. Ah! now I trace
Upon that iron brow a fiendish smile!
I know thee well! go, triumph for awhile.

Go slay the young, the virtuous and good,
 Pierce rich and poor, the mother thro' the child,
By war and pestilence, by fire and flood,
 By every beast which prowls the forest wild;
But still on thee thy flying shaft shall turn,
And in the heart which aimed, the poison burn!

So fierce thy zeal the sanguine way to plod,
 Till all shall dwell beneath thy sable pall;
Thou wouldst not spare th' incarnate Son of God!
 The shaft was true, hell saw the Godlike fall!
Then vict'ry seemed to perch on thy dark helm,
And conqu'ring shouts reechoed thro' thy realm,

But thy strong bars like straws are broke in twain,
 And forth the Conqueror comes, whose radiant light
Sheds day immortal o'er the darkling plain!—
 The dead revive by his resistless might,
And shout—"O Death, where is thy murd'rous sting!
Henceforth—O boasting grave, no vict'ry sing!"

*These lines were received a long time ago, but were mislaid.—Ed.

Monthly Record.

NEW VERSION.—There has been much said of late in reference to a new of the Scriptures, and considerable excitement has been apparent on both the question. We prepared an article of some length upon the subject, ter the discussion in the public journals commenced; but upon due con- on, concluded not to publish it, from the fact that we believed too much ady been said in respect to the matter. Perhaps, however, we ought to our testimony before the annual meeting of the Bible Society, at which me disposal of the great question is to be made. We differ in some re- rom brethren on both sides. That there are many defects in our present version, is beyond a doubt, and that a great benefit would accrue if a nslation could be made without shaking confidence in the word of God, believe. Many of the arguments upon these points which have been d to the public are conclusive, and must be admitted by all Protestant nations of Christians. But HOW shall this great and immensely impor- rk be done if attempted? We say decidedly it should not be partially d left to be changed every year at the pleasure of the Society, or of ANY men, as this would inevitably lessen, among the masses of our citizens, rerence for and confidence in the Scriptures. We should have a series ns, all different from each other, and great confusion would be the neces- nsequence. We are fully of the opinion that if any thing is attempted natter, it should be done EFFECTUALLY, in such a manner that none will future changes in the version, certainly not for many years to come.— uld rather have a new translation at once, than an amended edition of e. The idea of annual or periodical alterations, it seems to us, is ex- ly erroneous. Further, if the great work should be undertaken, it should complished as to secure universal confidence in the changes made. We particular whether the movement be commenced by an individual, a any number of Baptists, or of other denominations; but let the arrange- e made on a large scale. Let persons of the highest literary character ent parts of Christendom be appointed, and finally a great meeting called subject discussed. Every Christian country and every Protestant deno- n should be represented. Let such men as Neander, Tholuck, and other lished scholars be among the number, and we need have no fears of in- o our denomination. Let the translation be made in the strictest sense *ically* correct, without any reference to particular sects. When a full shall have been made by this learned body, let the matter be considered d. If we as Baptists fear that justice will not be done us by the best in the world, then we had better not attempt a new translation our-

In our arguments upon the meaning of *baptizo*, we refer to the testi- f scholars among other denominations as decidedly in our favor. Why

would they not do us the same justice when assembled? At any rate, they could do no more than to *transfer* the word as it now appears in our Bible, while other errors would be corrected. The first question which would come before such a grand convention or committee, would be, as a matter of course, whether it be expedient to make a new translation? and if they should decide in the affirmative, the next question would be, *how* shall it be accomplished?

It is in vain to attempt so great a work in any other way than as we have described, unless an individual or a few individuals should do it upon their own responsibility, and allow people to adopt it or not as they might think proper. We feel very well satisfied with the Bible as it *is* with all of its defects, still we have no objections to a new translation if it can be made upon right principles. We are willing to submit the matter to the best scholars of the age.

We have been surprised that so much has been said, in the papers, about Baptize. That is but one word among the many which need to be corrected, and certainly there is not that imperious necessity of altering *that* (allowing it would be an improvement to change it) which there is in respect to many other words, because it is *now* well understood, though we cannot perceive that the labored arguments which have appeared in some papers to prove that a *Greek* word is an *English* word, have much force. *Baptize* is evidently a transferred word, and when discussing the subject of baptism we find it necessary to translate it by the word *immersion*, because the largest part of Christendom, by their practice, at least, make it mean *sprinkle*, or *pour*. *Immerse* is from a Latin word; but it is used in a more determinate sense than *baptize*, as it is never used to denote the idea of *sprinkling* nor *pouring*.

The question whether the word *baptize* shall be changed for any other word, and indeed whether a new version ought now to be made, are questions of *expediency*. No principle is involved, and the conscience has nothing to do with them in our opinion. The Bible is *now*, in respect to baptism, a *Baptist* Bible, taking the most distinguished Pædobaptist scholars as judges.

We regret that so much excitement has been produced upon this subject, as it often arouses party feelings and destroys unanimity of action. We are sorry to hear any brethren impeach the motives of others. Those holding opposite views should have the privilege of speaking frankly what they conscientiously believe to be true. Even the officers of the Society have a right to speak their sentiments as individuals, though it should be done very prudently, as some may erroneously suppose that the acts of the officers of a society are virtually the acts of the society itself.

In closing these desultory remarks, we would say that we hope our brethren will pass over this subject, and come together at the appointed time prepared to deliberate in the true spirit of Christianity. We must not be divided. We only wish to know what our denomination desire. If they wish the Bible to remain as it is, then all having different views are bound to drop the subject, unless as individuals they undertake the enterprize. If the denomination wish to recommence the undertaking, then let all unite, and have arrangements made on the most liberal scale.

MISSIONARY INTELLIGENCE.

ARIES RETURNED.—Rev. Thomas W. Tobey and lady, missionaries thern Baptist Convention, reached this city from Canton in April.

ARY UNION.—During the month of March, we learn that the sum of 9 was paid into the treasury, and the deficit of the year which closed as been fully met.

rn with regret from the Missionary Magazine, that Rev. J. C. F. o has long been a colporteur with the indefatigable Oncken, is no has suffered much persecution, and been a faithful servant of Christ y.

OF MRS. MOORE, OF AKYAB.—Died at Akyab, on the 5th of Novem- rs. Laura C. Irish Moore, wife of Rev. C. C. Moore, of the Arracan ission, in the 30th year of her age. Their only child, aged six months, days previous. The sickness of Mrs. Moore was protracted, and d great debility, but without causing very serious apprehension of sue, till the morning of her decease. On being apprised of her te, she received the announcement with great composure. She was she said, "God should do as he saw best;" and a few hours after- n speech failed her, "she looked up with a smile which told that she g on Jesus' breast, and beholding the inconceivable things which reserve for them that love him."—*Macedonian.*

FOREIGN ITEMS.

.—Rev. Baptist W. Noel has been publicly recognized as pastor of t Chapel, London. Since his own baptism he has baptized one hun, members of his former church, who have followed him to his new

—NEW DISCOVERIES.—Very late and highly satisfactory accounts have these few days been received from Mr. Layard, in Assyria, giving of new and important discoveries in the Nimroud mound. He has and extensive excavations in parts of the eminence not yet explored, ult has been the finding of nothing less than the throne upon which h, reigning about three thousand years ago, sat in his splendid palace. osed of metal and ivory, the metal being richly wrought, and the tifully carved. It does not appear in what part of the edifice this as been made; but it seems that the throne was separated from the ments by means of a large curtain, the rings by which it was drawn vn having been preserved. At the date of his advices (the beginning y) Mr. Layard was pursuing his researches with renewed ardor in e of the astonishing success that has attended his exertions. No ains have come to light, and every thing indicates the destruction of by fire. It is said that the throne has been partially fused by the

ROME.—The Catholic Army which is to be formed is now the universal subject of conversation in Rome. The Holy Father, it is said, has received permission from the Catholic Powers to enlist soldiers for himself. Four legions accordingly, are to be created—a German, French, Spanish, and Italian—commanded by experienced, and especially by religious officers. Until these troops are levied, the French and Austrian armies of occupation will remain where they are.

PROSPECT OF WAR.—The Paris correspondent of the London Standard of a late date, says that the Government is said to have received dispatches from Germany, which lead to the belief that a collision between Austria and Prussia is almost unavoidable. The language used by both powers is partaking more and more of a hostile character.

Also it is feared that a war will break out between Russia and Prussia, which may lead to a general European war.

GENERAL ITEMS.

ANNIVERSARIES.—The time is approaching when the annual gatherings of our brethren will take place in different parts of the country, to consider the interests of the denomination.

ANNIVERSARY OF THE AMERICAN BAPTIST HOME MISSION SOCIETY.—The Eighteenth Annual Meeting of this Society will be held in the meeting-house of the Norfolk-street Baptist Church, in this city, on Thursday, May 9th. The meeting for business will commence at 10 A. M. Addresses at half-past 7 P. M. by Dr. Malcom and Prof. Raymond.

MEETING OF THE AMERICAN BAPTIST MISSIONARY UNION.—This body will hold its next Annual Meeting at Buffalo, in the meeting-house of the Washington-street Baptist Church, on Thursday, May 16, at 10 A. M. Rev. E. L. Magoon is to deliver the annual sermon—Rev. Dr. Hague his alternate. The Board of Managers will meet at the same place on Tuesday preceding, at 10 A.M.

THE AMERICAN & FOREIGN BIBLE SOCIETY will hold its Anniversary at the meeting-house of the Norfolk-street Baptist Church, in this city, Wednesday, May 22, at 10 A. M. Addresses may be expected from Prof. M. B. Anderson, of Waterville College, and Rev. G. Kempton, of Philadelphia. Business meeting at 9 A. M.

CORRECTION.—In the March number, p. 73, third line from the top, for maternal read paternal; ninth line, for our read my; and twenty eighth line, for great read great; and on page 82, fourth line from the top, for would read could.

LITERARY ITEMS.

THE ANNUNCIATOR.—This is a circular issued in the form of a newspaper, by the committee appointed to obtain subscriptions for Rochester University. We perceive that the subscriptions are being obtained rapidly, and we cannot doubt from the success thus far, that the whole amount desired will be speedily obtained.

TWENTY-SEVENTH ANNUAL REPORT OF BLOOMINGDALE ASYLUM FOR THE INSANE, by C. H. Nichols, M.D., Physician to the Asylum. We perceive by the report that during the year 1849, the number of admissions has been 95, whole number of cases 214, discharges 90, (of whom 44 recovered, 33 were improved, and 13 unimproved) deaths 21, remaining in the Asylum at the end of the year 103. The report is an able one, doing much credit to Dr. Nichols and the other officers of the Institution.

MISSISSIPPI BAPTIST STATE CONVENTION.—From the Minutes of this body we perceive that it assembled at Raymond, Nov. 8th, 1849. A larger number convened than at any previous session since 1845. A variety of resolutions in respect to benevolent operations were passed, and the greatest harmony prevailed. More than $2,000 00 were paid in for benevolent societies from the 15,000 Baptists in the State of Mississippi. Rev. S. S. Lattimore was President, Rev. W. Carey Crane, Cor. Secretary, Brother W. J. Denson, Rec. Sec., and M. W. Phillips, Treas. These brethren were re-elected for another year.

We have received an excellent Address, delivered by Joseph H. Eaton, at the last Commencement of Union University, located in Mumfreesboro, Tenn. We are glad to hear of the prosperity of the Institution and the popularity of its officers.

Rev. A. W. Chaffin, late Professor at New Hampton, N. H., has become pastor of the First Baptist Church in Danvers, Mass.

REVIVALS.

Wantage, N, J., 23 baptized up to March 8; Carsville, L. I., 5 baptized; in Boston, Mass., the churches have been revived, and many hopeful conversions have occurred. Fall River, Mass.—In the Second Baptist Church 140 have obtained hopes up to March 17, of whom 82 have been baptized. Throopsville, Cay. co. N. Y., 37 baptized up to March 18; Northville, Fulton co. N. Y., 49 baptized; York, Mich., 32 added; Newport, Ky., 130 added to church; Hatborough, Penn., 8 baptized; Pemberton, N. J., 39 baptized between Feb. 25th and about the first of April; Hilltown, 40 baptized; Montgomery, 25 baptized; Wilmington, N. C., 23 baptized; Frankford, Pa., 39 baptized; Lower Dublin, Pa., 86 baptized up to March 27; Rome, Pa., 20 baptized; Erie, Pa., 29 baptized up to April 3; Bedford, Pa., 24 baptized up to March 28. Essex, Ct., 61 baptized up to April 1.—Ottawa, Ill., 34 added since January.

MINISTERIAL CHANGES.

Professor N. W. Crawford of Mercer University, has become pastor of the Baptist church, in Penfield, Ga.; Rev. R. B. C. Howell, D. D., of Nashville, Ten. has become pastor of the Second Baptist church in Richmond, Va.; Rev. C. W. Stevens has become pastor of the Baptist church at Marietta, Ga.; Rev. M. Rowley, of Sugar Creek, Walworth co., Wis., has become pastor of the Baptist church at Sun Prairie, Dane co., Wis.; Rev. C. C. Bourn, of Colesville, has become pastor of the Baptist church in Milford, Ots. co., N. Y.; Rev. Nelson Camp, of

Tully, has become pastor of the Baptist church in Delphi, Onon. co., N. Y.; Rev. Wm. B. Shrope has become pastor of the Baptist church in Peapack, N. J.; Rev. C. H. Gates, of Chesterfield, Ct., has become pastor of the Baptist church in Decatur, Macon co. Ill.; Rev. A. W. Baker has become pastor of the Baptist church in York, Mich.; Rev. Wm. Hague, D.D., of Jamaica Plain, Mass., has become pastor of the South Baptist church, Newark, N. J.; Rev. L. W. Wheeler, of East Killingly, has become pastor of the Baptist church in Thompson, Conn.; Rev. Nelson Alvord, of Delavan, has become pastor of the Baptist church in New Castle, Logan co., Ill.; Rev. A. H. House, of Nashua, N. H., has become pastor of the Baptist church in New Ipswich, N. H.; Rev. Samuel Grenell, of Jackson, Pa., has become pastor of the Baptist church in Sullivan, Pa.—Post-office address, Gray's Valley, Tioga co., Pa.; Rev. E. M. Barker, of Reading, Pa., has become pastor of the Baptist church in Perryville, N. J.; Rev. J. J. Baker, of Blockley, has become pastor of the Baptist church in Lambertville, N. J.; Rev. Joseph B. Breed, of Alleghany, Pa., has become pastor of the Baptist church in Pine Plains, Dutchess co., N. Y.; Rev. J. Edminston, of White Hall, Pa., has become pastor of the Baptist church in Oregon city, Ogle co., Ill.; Rev. A. Angier, of Cavendish, Vt., has become pastor of the Baptist church in Cato Four Corners, Cayuga co., N. Y.

MONTHLY LIST

Deaths of Baptist Ministers.

Philip Lyon, Catlin, Tioga co., N. Y., March 4.
Silas Webb, near Nashville, Ten. Mh.26.

Ordinations.

J. N. Stevens, Indian Creek, Mo. Jan. 21.
E. H. Hearn, Thompson's Creek, Tenn. January 29.
Wm. Fisher, Modesttown church, Md., Feb. 22.
Wm. Douglass, Providence, R.I. Feb. 27.
V. A. Gaskill, Griffin, Ga. Feb. 24.
Thos. H. Welch, Liberty, Ten. March 3.
John D. Meeson, Newark, N.J. " 12.
John I, Eberle, Kent, Putnam co. N. Y. March 13.
H. J. S. Lewis, Grafton, Rens. co., N. Y., March 13.
A. E. Clark, Camden, N. J. March 13.
Nathaniel J. Pinkham, West Amesbury, Ma., March 20.
Wm. Paulin, Kensington, (Philadelphia) Pa., April 4.

Churches Constituted.

Tallahasse, Flo., Nov. 1849.
Morisiana, West. co. N. Y. March 6.
Homer, Ill., March 9.
Jersey City, (Union Baptist Church) March 12.
Villa Nova, Va., March 13.
Bridgeport, Pa., March 19.
Sheffield, Va., March 27.

Dedications.

Knoxville, Tenn., Nov. 10.
South Jackson, Mich., Feb. 14.
New Ipswich, N. H., March 14.

The late revolutions in Europe run up an immense bill of costs. The cost in men, killed in battle, and executed, or dying in prison in consequence of war, is estimated at twelve thousand. The cost in money is set down at 1,832,000 francs, or $366,400,000. French and Italian papers consider these estimates below the real mark.

LITERARY NOTICES.

John Calvin. By Thomas H. Dyer.—New-York: Harper & Brothers. 12mo.

glad to be introduced to another pioneer of the Reformation, and hold ith him in respect to those perilous times which tried men's souls. We with him about Luther, and Melancthon, and other luminaries whose t pierced the awful gloom of the dark ages, causing the clouds of super- ecclesiastical oppression to roll backward and disappear. In this vol- ve not only the life of Calvin, but a miniature history of that grand event k every throne of spiritual despotism in Europe and disenthralled learn- ty. Calvin was one of the foremost in that band of moral heroes, who ard the lion in his den, counting not their lives dear to them in defending All who read this book must be intensely interested in tracing the early e reformer, his increasing talents, his popularity, his determination to ruth, his persecutions, his wonderful preservation from the malice of s triumphant career and final departure from his earthly battle-field to crown in heaven. The volume is adorned with a splendid portrait of his is a more full history of the reformer than that of Dr. Henry, and that we have ever seen. We commend it to our readers.

England, from the invasion of Julius Cæsar to the abdication of James nd in 1688. By David Hume, Esq.—By same Publishers. Volumes iv. v. pp. 483, 526, 466, 572, 556-12mo.

as an infidel, and used his influence against the religion of the Saviour; ist acknowledge that he had great powers of mind, and was an excel- an. In such a work we do not discover much of his hostility to chris- ugh we meet with an occasional thrust or insinuation. The reader should uard and then there is no danger. The fact is, such a standard work as read. We are truly astonished to find that such volumes are sold at each, handsomely bound in muslin, and thirty cents a volume, bound in l the stirring events which occurred in England during the earlier history, are here described with the hand of a master. In the first vol- is an elegant portrait of the author engraved on steel, followed by an phy. This is a new edition with the author's last corrections and im- . The remarkable cheapness of the work must ensure a large sale.

ommon-place Book.—Parts iii. and iv. Second Series. pp.471–8vo.

ith Parts I. and II. make two volumes of very entertaining and amusing Here will be found almost every kind of composition—that which is arly all occasions. The style is such as to give the sketches peculiar

n the Evils of Popular Ignorance. By John Foster. Revised and en- Carters. pp. 300–12mo.

an important, instructive and entertaining treatise by a distinguished ful writer. He gives a kind of history of the evils resulting from igno- l ages of the world from remote antiquity to modern times. He depicts ations of Popery and other superstitions as resulting from this cause. s in a cogent manner upon the deplorable ignorance of the uneducated countries. We believe that this work, if extensively perused, would philanthropists, and especially christians, to renew their efforts in the neral education. The safety of enlightened *governments* depends under he intelligence and morality of the people. Popular ignorance carries rapid strides towards the superstitious cruelties and horrors of the Every one ought to read this volume.

d Valley, or Closing Scenes in the Life of a beloved Sister, with a pre- y Rev. Wm. Jay.—Same Publishers. pp. 236–18mo.

n excellent book, giving a memoir of a remarkable child who died at bout six years, but gave striking evidence of piety. It is adorned with portrait. All the above books are handsomely printed and bound.

The Hungarian Revolution—Outlines of the prominent circumstances attending the Hungarian struggle for freedom, together with biographical sketches of the leading statesmen and generals who took part in it. By Johann Pragay. New-York: George P. Putnam, 155 Broadway.

There has not been a struggle since the revolutionary war which has elicited such general interest throughout the civilized world, as that of the Hungarians with the huge northern bear. Republicans and monarchists, senates and inquisitions, presidents and princes, popes and faithful ministers of Christ, with equal enthusiasm, watched the progress and results of the war, because it was a contest between tyranny and freedom. The question was to be decided whether Europe should be delivered from the iron grasp of despotism or still longer be trampled in the dust by blood-thirsty despots, infernal inquisitors and black hearted ecclesiastics, and suffer yet longer the pall of the dark ages to gather its dismal folds around her. We go against war; but if ever a resort to arms was justifiable it would seem that this was. Whether it was or not our interest as freemen is not at all diminished in respect to the result. And we can but believe that the noble Magyars would have completely triumphed over the myriads of their antagonists, had not the perfidy of some of their own number sealed their destruction sure. It would seem that no death could be too cruel for the traitor Gorgey who betrayed his country. This volume gives a graphic description of those exciting scenes. The author was an officer under the brave Kossuth and witnessed all the important battles. It will be read with intense interest. Mr. Putnam has a large variety of valuable books. Call and see them.

The Bible and Geology, consistent with the moral design of the Mosaic History. By James Murphey D. D. New-York: Robert Carter & Brothers. pp. 254-12mo.

This is an able work upon a very interesting subject. Infidels have often endeavored to show that the cosmogony of Moses as presented in Genesis is far from being in accordance with facts brought to light in geological investigations; but the reverse is conclusively proved in the work before us. The author makes five epochs in the history of the earth, the *Primary*, *Ancient*, *Middle*, *Modern*, and *Present*. Each of these contains several periods. The first epoch contains the history of the earth in passing from a supposed gaseous to a solid state; the second includes the appearance of invertebrated animals, fishes, and vegetables; the third, marine reptiles, gigantic land animals, and a deep sea covering most of the earth; the fourth, thick skinned animals, formation of caverns, &c; fifth, the Mosaic account of the earth. Some of the deductions of geology may be considered by some as not sufficiently sustained by facts; but certainly every person must feel interested to inquire how the earth came into its present state. We commend this volume to our readers.

Canon and Interpretation of the Holy Scriptures. By Alex. Mc Clelland. Second Edition enlarged—Same Publishers. pp. 236.-12mo.

The author of this work is Professor of Biblical Literature in the Theological Institution at New-Brunswick, N.J. and has given the results of his investigations, and we suppose, the substance of his lectures to his pupils. An acquaintance with the evidence of the divine authenticity of the scriptures and the principles of interpretation, is of the greatest importance to all those who intend to preach the gospel. This book will be found to be an invaluable manual upon these subjects. We are apt to forget some of the instructions which we received in the Theological Institution, and need a reference book like this. Those clergymen who have never been permitted to enjoy the advantages of a theological education will find in this volume just what they need. We commend it to all.

Miscellaneous Works of Rev. J. T. Hadley.—Vol. III. New-York: John S. Taylor. pp. 337-12mo.

This book contains the substance of two volumes, called "Napoleon and his Marshals," which was published by Baker & Scribner, some time since, and sold at the extraordinary price of $2 50. We are happy now to announce that our readers can be supplied with the same work only abridged a little, for the small sum of $1 00. What a difference in the price of essentially the same work when issued by another person! Here is a variety of splendid portraits of Napoleon's Marshals, besides two of the emperor himself. This is one of the most attractive books ever written by Headley, and will no doubt be purchased by thousands who are not able to have the other work, especially as almost every thing which is interesting in the larger work will be found in this.



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THE FALL.—BY S. K. LATHROP.

REVIEWED BY REV. W. LAMSON.—NO. I.

THE above is the title of a small Tract of about twenty pages, published by the American Unitarian Association. The author, Mr Lathrop, is pastor of one of the largest and most influential of the Unitarian churches of Boston. During the unusual religious interest manifested in the union prayer meetings of that denomination last winter, Mr. L. was most active, and often spoke with great fervor, stating truth and making appeals in almost precisely the language which we are accustomed to hear in the social meetings of the most orthodox. He seemed indeed to speak of conversion, of salvation, of Christ in a manner so unusual for men of that denomination, that one was ready to infer he had passed some sudden change. The interest which we felt in his reported addresses at those meetings, prepared us to take up with more than ordinary interest the little Tract in which he had given to the world his views of the Fall. The conviction with which we have closed the perusal is this—If the author sinned in his apparent orthodoxy last winter, he has amply atoned for it in the doctrine of this Tract. No one who reads it will ever suspect him of differing from his brethren in New England by a nearer approach to evangelical views. The stain of orthodoxy is completely wiped out.

The author commences by referring to the account in the second and third chapters of Genesis. He considers the efforts of theological writers to understand and elucidate this narrative as having "hitherto proved in a great degree fruitless. Thus much, however, seems to be clear, that the history of Adam and Eve in the garden of Eden gives no support to the view which the popular theology takes of human nature."

Thus far we read with interest. The author had taken up a subject on which others had spent much fruitless toil, and we began to hope he understood and was about to elucidate the difficult record. But this hope vanished when, immediately after, we came to this sentence—"We may not be able to set forth what it does teach; we may hope to show what it does not teach. This we shall endeavor now to do, so far as the nature of man and the conditions under which he comes into the world are concerned." That is, this Tract proposes to show what the history of the Fall contained in the book of Genesis does *not* teach.

We confess ourselves disappointed when we read this, on two accounts. In the first place, we felt far less curiosity in knowing what it does not teach than in knowing what it does teach. But we were disappointed in

the second place, because we did not expect it. We knew that Unitarian theology had been remarkable for its negative character—so that it had been called a system of denials. But a few years since we were present at the anniversary of the Unitarian Association in Boston, and several speakers alluded to the negative character of their preaching and writing, endeavoring to show that a necessity had hitherto existed for this.—Their attitude had been that of defence. But it was at the same time stated that this necessity no longer existed: the time had come for the denomination to change its attitude, and preachers and writers were warmly exhorted to preach and publish a positive theology. The work of pulling down was so far completed, that they were called upon to begin to build. And at the last anniversary of the same body it was predicted that the time was not distant when their orthodox brethren would be seeking for standard theological works among the writings of Unitarians. All this seemed to justify the expectation that something was about to be asserted as well as much denied by the writers of that body. We were disappointed, therefore, to meet so near the beginning of this Tract with this sentence—"We may not be able to set forth what it does teach; we may hope to show what it does *not* teach." It may be, however, that since the assurances above referred to, it has been discovered that there is something here which has not been *sufficiently* denied—the work of pulling down was not so thoroughly done as was then supposed. This may be therefore, but one of the finishing strokes intended to remove the old rubbish preparatory to commencing the new structure.

Having stated what he purposes to do, our author proceeds to the work. He is to show that the doctrine of the popular theology concerning the Fall is not taught in the scriptural record. The first thing attempted is to prove that there is no authority for believing in man's original innocence. This we know has been taught and believed for centuries at least. It really has been supposed that God made man upright—that he created him in his own image—and therefore perfect. But we are here assured that the popular theology and the scriptural account widely contradict each other on this point. The account in Genesis, instead of teaching what we have so long believed, really teaches directly the contrary. Having quoted three verses of the second chapter of Genesis, beginning at the fifteenth, Mr. L. says—"Every thing in the passage which bears upon the moral character and condition of Adam previous to his act of disobedience, is contained in these verses. From these words the popular theology gathers the idea that Adam was now a perfect and holy man; all his desires in harmony with the will and law of God; that he was not exposed to death; that he was exempt from the pain and

sickness that lead to death, and also exempt from the necessity of labor." —Let me now quote these three verses, and see if it does not astonish the advocate of the "popular theology" that he should be charged with gathering so much from them.

"And the Lord took the man, and put him into the garden of Eden to dress it and to keep it. And the Lord commanded the man, saying, Of the tree of the knowledge of good and evil thou shalt not eat of it: for in the day thou eatest thereof thou shalt surely die."

These are the words from which the "popular theology" gathers all that I have quoted above, we are assured. This "popular theology" has the faculty of gathering where it has not been strewed most assuredly, if this is true. But is it true? Happening to have by us the works of several of the standard authors of this popular theology, we have been interested in examining them on this point. We thought if they had gathered all this amount of doctrine from these words, we should like to see *how* they did it—by what process they made them teach so much. But we have not been able to find one of them who in treating of the primitive rectitude of man, quotes these verses or even alludes to them as in any way connected with the scriptural proofs. They do teach, all of them, that Adam was "a perfect and holy man; all his desires in harmony with the will and law of God, &c."—but strangely enough, they have no occasion to allude to the passage from which Mr. L. asserts that they gather it all. Dr. Emmons has a most logical and masterly sermon on man's primitive holiness, but he does not once refer to this passage as having any thing to do with the argument—and yet his positions are abundantly sustained by scriptural proofs. Does Mr. L. really suppose that he has here quoted the scripture on which is based the orthodox views of man's primitive state? We must suppose this is his opinion, or else suppose, what we have no right to, that he is knowingly publishing an untruth? But if this is his opinion, whence did he gather it?—Did he never read in the popular theology such proof-texts as these:—"And God said, Let us make man in our image, after our likeness. So God created man in his own image, in the image of God created he him"?

But assuming that these three verses are the basis of the orthodox views of man's original holiness. Mr. L. proceeds to examine them, and he arrives at some really startling conclusions—conclusions which startle even himself. He cannot rest in them—and yet he knows not how to avoid them. These are his words:—

"If we take the three verses under consideration just as they stand, and according to the only intelligible ideas we can attach to the words 'ignorant of good and evil,' they teach that Adam was made not *more*

but *less* perfect than we are—that he had not that knowledge of good and evil and power to discern between them, which we have; and further, that God required of him an obedience which, because he was ignorant of good and evil, he could not render, and enforced that obedience by a threat of punishment which, for the same reason, ignorance of good and evil, he was incapable of comprehending. We cannot believe these propositions or rest in these conclusions. We cannot regard Adam as created with a moral nature inferior to that of man at the present day, nor can we admit that God required of him an impracticable obedience, or addressed to him an unintelligible threat. We cannot rest in these conclusions, and yet we cannot so explain the meaning of the words and interpret the passage as not to lead to them."

One really feels that such a dilemma must be most painful to a conscientious religious teacher. His most patient study of the record, "and the only intelligible ideas he can attach to the words," lead to conclusions he cannot admit, "and still he cannot so explain the words and interpret the passage as not to lead to them." The Biblical interpreter thus situated is not to be envied. To come before his people in the pulpit, or before the public through the press, with a mind thus perplexed, must be any thing but satisfactory. And one is at a loss to determine what good could be hoped for from communicating this doubt and uncertainty to other minds.

But there are still greater difficulties. Mr. L. assures us that "as we proceed another and greater difficulty arises." We may resume the subject hereafter, but for the present we must leave it.

A young lady, who was under concern of mind, said to Rev. Dr. Nettleton, "I certainly do desire to be a Christian. I desire to be holy. I would give all the world to have an interest in Christ." He replied, "What you say will not bear examination. If you really desire religion for what it is, there is nothing to hinder you from possessing it. I can make a representation which will show you your heart, if you are willing to see it." "I am," said she. "It will look very bad," said he, "but if you are willing to see it, I will make the representation. Suppose you were a young lady of fortune; and suppose a certain young man should desire to obtain your fortune, and should, for that reason, conclude to pay his addresses to you. But he does not happen to be pleased with your person. He does not love you, but hates you. And suppose he should come to you and say, 'I really wish I could love you, but I do not. I would give all the world if I could love you, but I cannot.' What would you think of that young man?" E.

JOSEPH AND HIS TEACHER.*

About the middle of December, a group of young people were gathered in the dwelling of their godly minister for conference and prayer. A few of the number had been for some weeks the subjects of deep religious impressions, and two or three were cherishing lively hope in the mercy of God through Jesus Christ. Perhaps twenty-five were present, and by no one of them can the scenes of that evening have been forgotten. God the Spirit was there, and his power was felt, and his efficiency was manifested.

In an adjoining room lay one of the sons of the minister, an interesting lad of twelve years, who was ill of an incurable disease, and expecting very soon to be in eternity. Though a great sufferer, he was happy. Grace had renewed his heart, Christ was precious to him; death had no terror; he looked to heaven as his home. At his request the meeting was held, for he wished, from that border-land which he was treading, to say a few words to the young whom he was leaving. After the services had proceeded about one hour, he was brought into the room, and placed in an easy-chair. The light from the stand shone full upon his features. He was pale and emaciated, and, but for the glow of holy animation that lighted up his eye, he would have seemed ready for his shroud.

In a few short sentences, articulated with difficulty, he told the silent listeners what great things the Saviour had done for him, and how bright was his prospect of that better world whose glories were already opening to his view. Then, as if special strength had been given him, he raised his voice, and said, "My dear young friends, I am going to Jesus; he calls me home, and I go joyfully. May I not hope to meet you *all* there? Will you not *now* give your hearts to the Saviour, and so serve him all your days as to be prepared to dwell with him for ever? O do not put off so important a work. Look on me, and see how necessary it is to repent and believe in early life. Had I now no hope in Christ, what should I do—where should I go? When you lay me in my grave, remember my words." He was exhausted, and his brother bore him to the bed from which he never rose again.

The scene was one tender and affecting. The words of the dying youth sunk into the hearts of the impenitent. Exhortations and prayers fol-

* Our readers will not be less interested in the above sketch by knowing that Rev. Dr. Stow, of Boston, was the teacher alluded to. *We* feel deeply interested in it, as the dying Joseph was our own brother. ED.

lowed that had the very unction of heaven. The place was a Bochim. Nearly all bowed before the gentle pressure of the divine influence, like willows before the summer breeze, and yielded without resistance to the Redeemer's claims.

Among the attendants at that meeting, was a young man who had just commenced teaching the district school. He had been religiously educated, and was regarded as "piously inclined." But his heart was opposed to God, and he endeavored to brace himself against all the appeals and influences of that impressive occasion. He was far from easy; he knew his duty; but he shed not a tear, he exhibited no sign of emotion. He held up his head, looked gravely, and determined to appear unaffected. But, after the services were concluded, while the few converts were singing,

> "Stop, poor sinner, stop and think,
> Before you further go,"

the inward springs were touched by an invisible Agent. He felt what never can be described. A friend whispered to him the inquiry, "Have you no interest in this great subject?" This opened a sluice for the pent-up emotion. He too confessed the power which he could no longer resist. He became an inquirer, and for a week writhed under the anguish of conviction, when by the grace of God, he found relief at the foot of the cross.

During that week the amiable young Joseph breathed his last. Many lamented the early transfer of such a plant of promise; all believed that he had gone to unfold his graces in the paradise of God. The night before his funeral, the school-teacher and two associates watched with his remains. It was a dark night, and bitterly cold. The sky was overcast, and every thing portended a storm. No tramp of feet or rumbling of wheels was heard without. All was solemn and awful within. The air pressed with mournful cadences through the casements. The large fire of maple lighted up the apartment where the watchers were sitting —the very apartment where the "young people's meeting" had a few evenings before been held, and connected with which were touching associations. The door was open into the room where slept the youth in placid repose. The three young men sat near together, and conversed upon solemn themes. Their feelings were similar; they had no hope of future glory; they were seeking the Saviour, and fearing they should fail and be lost. Timid as children, every sound made them hold their breath. and quiver with solicitude. Occasionally the ground would crack with a loud report, so intense was the cold, and the doors and win-

s shook with the concussion. It was a long dreary night to those ened sinners, watching with the dead!

he next day the house was filled with sympathising neighbors. The er lay in his coffin, with a face like polished alabaster, his eyes per- y closed, his hair laid smoothly over his temples, and his lips a little ed, as if he would give one more exhortation. The spectators came fter another, and looked and said, "How sweet the expression!"

hymn was sung—the very hymn for the occasion:

"Why do we mourn departing friends?"

never did that inestimable tune, China, sound more impressively, or deeply thrill all hearts. A sermon was preached that contained a graphic picture of the blessedness of the righteous, and many a ing appeal to the young to honor the Saviour's claims. The bearers up the body, and a large procession followed to the place of sepul-

It was a lonely spot, enclosed by a stone wall, and overrun with and briars. As the bearers passed in with their light burden, the l-teacher, who was one of the number, stepped near the grave of his r, who had two years before found there his resting place. O, what h of emotion was there, when he thought of paternal counsels and rs! The body was lowered into its narrow home, the earth fell a hollow sound upon the coffin, the grave was filled, the sods were ver the little hillock, the weeping father thanked his friends for their ess, and the people dispersed thoughtfully to their homes.

om that time the religious interest spread, and soon became general gh the town. More than two hundred souls were the happy sub- of renewing grace. The churches were greatly refreshed and gthened, candidates for the ministry were multiplied, and honor ed to the Redeemer's name. Years have since passed away, but of the fruits of that precious revival remain. That school-teacher pastor of a Christian church, and his labors have been largely blessed e applying influences of the Holy Spirit. Whoever may forget Joseph, he will not. *American Messenger.*

BAXTER'S CALL TO THE UNCONVERTED

Though Baxter's lips have long in silence hung,
And death long hushed that sinner-wakening tongue;
Yet still, though dead he speaks aloud to all,
And from the grave still issues forth his "Call."
Like some loud angel-voice from Zion hill,
The mighty echo rolls and rumbles still.
Lord, grant that we, when sleeping in the dust,
May thus speak forth the wisdom of the just! M'Cheyne.

MY FIRST BAPTISM.

BY REV. DR. BELCHER.

How rapid the flight of years! More than thirty revolutions of the sun have taken place, since holy hands devoted me to the pastoral care. A review of what is past sometimes forces itself on the mind, and leads to salutary reflections. Many of the men of God present on the hallowed occasion of 1819 have passed to heaven; and my head, then resembling the blackness of the raven, now blossoms like the almond tree. Yes, it is sweet to recall the incidents of the pastoral life, performed in the morning of youth, and which have produced sweet and precious fruits. Indulge me, friendly reader, while I briefly relate one of these delightful reminiscences.

It is generally known that among the larger portion of the Baptist churches of England, the holy rite of baptism is performed within the walls of their places of worship. But there are exceptions, and a few rivers and ponds are yet regarded as almost sacred, because they have been wont to witness the dedication of living souls to God. Among those spots may be reckoned the Ouse, a river which runs through Buckinghamshire and Bedfordshire, dividing also, in its course, the counties of Huntingdon and Cambridge. In this river the immortal Bunyan was baptized, and in a prison standing on a bridge over its waters did he write his Pilgrim's Progress. In a beautiful part of this river, at a place called Over Court, about sixteen miles from the University of Cambridge, hundreds, probably thousands now in heaven, consecrated their hearts and lives to God. From the days when Bunyan planted not a few of the neighboring churches even till now, have they led their happy converts to profess their death to sin, and devote their lives to righteousness. What emotions, what prayers, what praises have been there excited!

The second day after the ordination had been fixed for the hallowed scene now to be described. Our church had been organnised under very pleasant circumstances, but a few weeks before; it was situated in a populous village, about five miles from "the Court," and as this was the first baptism in connection with the new church, it attracted great attention throughout the neighborhood, and drew a congregation of, it was said, not less than five thousand persons, including more than twenty clergymen of different denominations. The vast multitude were seen in carriages, trees, boats, and indeed wherever the eye could turn. A silence still and solemn as the grave universally prevailed. A venerable minister announced as the first hymn to be sung:—

"How great and solemn is the work
Which we attend to-day!
Now for a holy, solemn frame,
Great God, to thee we pray."

ther holy man read a portion of sacred writ, and offered ardent prayer
e great Head of the church for his presence and blessing, and a third
the hymn—

"Jesus, and shall it ever be,
A mortal man ashamed of thee," &c.

a fourth ascended the temporary pulpit prepared for the occasion,
each on the nature, mode, and simplicity of Christian baptism.
did he enforce the requirements of our Saviour, and appeal to his
vers as to their duty to obey his commands. Conviction and inter-
eamed in almost every countenance, and angels that afternoon wit-
d a scene on which they could not gaze without delight.
the close of the sermon, the newly ordained, presented himself at
ead of his eighteen willing candidates, the majority of them females,
nearly the whole of them in the bloom of life. There they stood,
entlemen clothed in black dresses, and the ladies in white. Thou-
s looked at them with tears, and seemed to sympathise with an old
who stood tremblingly resting on his two sticks, as well as he could,
e carried on his head almost ninety years, as he exclaimed, in a pious
"The sight is angelic!" The administrator briefly spoke to the
dates of their indebtedness to infinite mercy,—mingled his joy with
s, that they had renounced earth and set out for heaven,—and point-
the grave in which they were about to be buried to the world, and
which they were to arise to engage in the service of Christ for eter-

Then taking the eldest female by the hand, he led her a few steps
he water, and in the name of the Father, and the Son, and the Holy
t, he immersed her. Transferring her to the care of her attendants,
e manner he baptized her seventeen companions.
w solemn were the proceedings of that hour! the wind was still,
ly sound of the water was emitted when the candidates were entomb-
thin it, or "rose to newness of life," every face gleamed with inter-
nd nearly every eye paid its watery tribute to the solemnity of the
. The public service closed, and the vast multitude retired yield-
ie homage of their admiration as to the wise arrangements of the
Lord of his people. The very worldling spoke of the scene as
nting religion in a form which demanded his reverence and claimed
ractical attention. It was believed that the solemnity brought
to God and satisfaction to lost man.

I have said that more than twenty clergymen were present on that delightful occasion. The number included Episcopalians, Methodists, Congregationalists, and Baptists. Nearly the whole of them met together with one accord in an upper room, after the departure of the congregation, where a moderate repast had been prepared for them. After they had thus refreshed their bodies, prayer was proposed, and it was truly gratifying to hear brethren of those different bodies implore, in succession blessings on behalf of those who had that day enlisted under the banner of Immanuel. Who could forbear to pray for the period when "the watchmen on the walls of Zion shall see eye to eye," when there shall be "One Lord, one faith, one baptism?"

Yes, more than thirty years have rolled away since these events occurred, and where are now the majority of the vast multitude then assembled? Where are those, it may be asked, who on that never-to-be forgotten day professed "repentance towards God and faith in our Lord Jesus Christ?" Alas, that it must be placed on record that one, at least, allured by the witcheries of "this present evil world," and drawn aside by a false gospel, "which is not another," has "made shipwreck of faith and of a good conscience." He probably yet lives, but is not happy;—he exists, but he is not useful. Dying as he lives, how awful will be the interview between him and the great Judge! Why should he have turned his back on heaven? Why should he forsake the Saviour? Why resolve to reunite with a lost world, and rush forward with it to destruction?

How many of them have been removed by death I cannot tell. Of one lovely woman I have heard who passed triumphantly from the church militant to that which is triumphant. She indeed breathed the air of heaven while yet on earth. She caught the exultation and the song of the redeemed, as she struggled with the last enemy. Two years only had she been united to a "partaker of like precious faith," when she joyfully surrendered him and her beloved infant into the hands of her Lord, and passed to the heavenly temple, "to go no more out." Several of that happy band too have long since removed to this favored country; where, it is hoped, they yet cherish the vows they made, and labor to extend "the glorious gospel of the blessed God," given to them alike for their own benefit, and for the good of others. Others yet remain in their native land, to say to their children and friends, "We are journeying to the place of which the Lord hath said, I will give it you; come ye with us, and we will surely do thee good." So now, as honest John Bunyan says of his pilgrims, "Should it be my lot to go that way again, I may give those that desire it, an account of what I here am silent about;" mean time I bid my readers

ADIEU.

DREAM OF THE LOST.

BY THE EDITOR.

Methought I heard unearthly groans,
Ascending from a dark abyss.
In dreadful—in terrific tones,
They sadly echoed—"*Spurned bliss!*"

I saw the parting vail withdrawn,
And millions writhing in despair,
Whose hopes of happiness were gone—
Whose sorrows were too great to bear!

I turned with horror from the scene,
And yet my vision lingered there,
On things too awful to be seen,
For which the sinner must prepare.

Behold the billows rolling high,
And dashing with an angry roar,
While myriads raise a mournful sigh,
As fiery torrents on them pour!

They gnaw their tongues with keenest pain,
They gnash their teeth in hopeless grief,
They wail and agonize in vain,
For never can they find relief.

Infernal spirits dark and dire,
In countless numbers flit around,
With horrid yells and breathing fire,
They make those massive walls resound.

Convulsed I see that fearful place,
And souls on fiendish weapons toss'd!
O hear! from all that ruined race,
The shriek of anguish—"*lost! lost! lost!*"

Dear Sinner, soon your feet will slide,
And land you in that pit of wo,
Unless to Jesus, crucified,
With melting penitence, you go.

Monthly Record.

MISSIONARY INTELLIGENCE.

DEATH OF A MISSIONARY.—Rev. Cyrus Barker, Baptist Missionary to Assam, died of consumption, Jan. 31st, on his way to this country, and was buried in Mozambique Channel. It is nearly a year and a half since he sailed from the United States. His family are on their way home. Rev. Amos Sutton and lady, missionaries in Asia, have recently arrived in this city in good health.

MISSIONARIES IN CALIFORNIA.—Rev. Messrs. Prevaux and Grenell, were recognized, May 8th, as missionaries of the Amer. Bapt. Home Mission Society, to the gold region.

ILLNESS OF DR. JUDSON.—He was attacked with congestive fever, and dysentery in November last. He took a voyage to the coast in January, and on his return was seized with hemorrhage of the bowels, and was brought very low. At the last accounts he was no better. In a brief letter addressed to br. Haswell, Dec. 21, previously to his going to the coast, Dr. J. says:—"I was plodding on in the dictionary when arrested by the fever, and know not now when I shall be able to resume my labors. I should be glad to live long enough to finish that work over which I have spent so much time, but our time is in the hands of Him who does all things well."

CHEROKEES.—The Baptists in the Cherokee nation have fourteen houses of worship, six ordinary native preachers, and twenty-six licentiates and exhorters. The Methodists have 2,000 members. IND. ADVOCATE.

FOREIGN ITEMS.

HUNGARY.—The leaders of the Hungarian revolution, having been summoned to surrender within 90 days, all who have not done so have been sentenced to death for contumacy, among them are Kossuth, Zeleiki and others.

ITALY.—The Pope has at last dared to return to the imperial city. At his entrance there was no pomp and public display, beyond the necessary guard and staff. It is represented to have been enthusiastic.

Great precautions are said to be taken to prevent the Pope from assassination. No person is allowed to approach him except by permission of Cardinal Antinelli. Letters state that the Pope, since his return, has drawn up several decrees, which have been suppressed by the Cardinals. One account states that his Holiness is little less than an Austrian prisoner. The first regiment of French Dragoons have left Rome for France.

A letter from Rome of the 14th, in the *Constitutionel*, says: "On the evening of the 10th, the enemies of order who for the last few days have been engaged in covering the walls of Rome with placards insulting to the Church, to

its venerable head, and to the French army, have attempted to alarm the people by spreading sinister reports and by causing the explosion in the Via Della Vignuccia of a box full of projectiles. Fortunately, at the late hour at which it took place, the detonation did no mischief beyond breaking some windows, and arousing the people from their sleep. The same evening a soldier on duty near the Quirinal saw about twenty individuals assembled around the gate of the palace, opposite the convent of the Adoration. He gave the alarm, and they fled in the direction of the Quattre Fontaine, leaving behind them packets of matches and two bottles of spirits of turpentine, which leads to the supposition that they were about to attempt to set fire to the palace."

FRANCE—INFIDELITY. The infection of corrupt morals is spreading over the whole body politic and social of France, and if some mighty preventive power does not soon arrest its progress, the fate of the republic will soon be decided. The socialists have nominated Eugene Sue as their Candidate. At some of their meetings God and the Scriptures were contemned, and the unrestrained indulgence of every passion asserted to be the source of the highest felicity. Some of the troops in the provinces show symptoms of insubordination. The President has declared his intention to resign should he not be warmly supported by the majority of the Assembly. Sue has finally been elected.

ENGLAND.—DEATH OF WILLIAM WORDSWORTH.—This distinguished Poet breathed his last in April last, at Rydal Mount, aged 80 years.

GENERAL ITEMS.

ANNIVERSARIES.

AMERICAN BAPTIST PUBLICATION SOCIETY.—On Wednesday, May 1, the Eleventh Annual Meeting of the Society was held at Philadelphia, in the meeting-house of the Eleventh Baptist church, (Rev. A. D. Gillette's.) At 3 o'clock, P. M., the President, Rev. Joseph H. Kennard, took the Chair, and D. E. Brower was appointed Recording Secretary, pro tem. Prayers by Rev. Joseph Walker, of Marcus Hook, and by Rev. Mr. Clark, of N.J.

From the Annual Report of the Board of Managers read by Rev. Thomas S. Malcom, Corresponding Secretary, we learn that eighteen new publications have been printed or stereotyped during the year. The whole number of publications on the Society's list is 276, of which 78 are volumes. New editions of 40 of the Tract series, have been printed. Of the Society's tracts 176 are English, 8 German, 3 French, 9 children's; 884 pages of stereotype plates have been added during the year.

Twenty-one colporteur missionaries have been employed, in the States of New-York, Pennsylvania, Ohio, Indiana, Illinois, Tennessee, Arkansas, Missouri, Wisconsin and Iowa, also in Oregon. Seven of the colporteurs were Germans. Revivals have followed their labors.

Twenty-three ministers and fourteen Sunday schools have been furnished with libraries of the average value of ten dollars. 30 life members and 12 life managers have been added. Grants have been made not only to the destitute

of our own country, but also to seamen, and to China, Burmah, Assam, Africa, Germany, France, Jamaica, Hayti and Canada.

The ten thousand dollar fund has nearly all been paid in, and the interest upon $9,300 will henceforth be appropriated to the gratuitous circulation of the books and tracts of the Society.

The prices of the books published by the Society have been reduced about twenty per cent. Fuller's Works, for example, previously $7,50 are now $6. The works will also be issued on more expensive paper.

One of the most important measures has been the change from the building occupied by the Society for the past six years, to a spacious and beautiful edifice, No. 118 Arch street. Arrangements were made by which the Society has the right of purchasing, at a moderate price, without any advance on account of the improvements made by the Society to prepare it for use. A *building fund* of $25,000 has been commenced, to pay for the house and lot, the improvements, and to erect additional buildings in the rear of the present building. $6,000 in cash and subscriptions have thus far been obtained.

A paper was then read by the Rev. J. Newton Brown, sketching the history and present acts of the Society.

The Treasurer's Report was read by Rev. B. R. Loxley. The receipts for the legitimate purposes of the Society, during the year ending March 15, 1850, were $23,925 85, an amount larger than in any former year. The receipts for other Societies were $896 84, making a total of $24, 822 69. The stock of the Society in books and printed sheets, at a fair cash valuation, is $10,567 81. The stereotype plates, wood cuts, &c., (11, 802 pages,) valuing the old plates at half-price, are worth $9, 647 54. The total value of stock and stereotype plates is $20.215 35, an increase of $1,496 13, notwithstanding the reduction in prices. The copyrights, some of them very valuable, are not reckoned. The library contains about 1100 volumes.

The following officers and managers were elected for the ensuing year:

President—Rev. Joseph H. Kennard.

Vice Presidents—Thomas Watson, James H. Duncan, Francis Wayland, E. E. Cummings, Albert Day, Friend Humphrey, D. R. Barton, S. N. Kendrick, G. B. Ide, J. M. Linnard, S. J. Creswell, James Wilson, E. G. Robinson, John M. Peck. *Corresponding Secretary*—Rev. Thomas S. Malcom. *Editorial Secretary*—Rev. J. Newton Brown. *Treasurer*—W. W. Keen.

An interesting meeting was held in the evening and participated in by Rev. Drs. Malcom and Babcock, and brethren W. B. Jacobs of the Chronicle, G. W. Sampson of Washington, E. Kincaid, T. S. Malcom, T. Watson, and W. W. Keen.

American Baptist Home Mission Society.—This Society held its Eighteenth Annual Meeting on Thursday evening, May 9th, in the Norfolk-street meeting-house, in this city. Rev. Dr. Cone in the chair; and afterwards J. P. Crozier of Pa. An abstract of the Annual Report of the Board was read by Rev. B. M. Hill, Corresponding Secretary.

FINANCIAL AFFAIRS OF THE SOCIETY.

The Treasurer's Report exhibits receipts from different sources for the year ending April 1st, 1850, to the amount of	$26,443 52
Which, with the balance on hand April 1st,	3,925 55
Makes the total amount of available means of the Society for the past year,	$30,369 07
The total amount of disbursements during the same period is	25,403 46
Leaving a balance in the hands of the Treasurer of	4,965 61
The liabilities of the Society on the first day of April were	23,821 38
And its available resources were	9,464 61
Showing a balance against the Society of	$14,356 77

To provide for this balance, and the new and increasing liabilities of the coming year, the new Board will be entirely dependent upon the future liberality of the patrons of the Society.

Of the amount received, $25,201 09, was in direct contributions to the treasury; showing an increase over the receipts of the same character of last year of $4,324 45, besides $647 43 for the *Home Mission Record.*

Of the amount of liabilities, $5,987 14 falls due in the months of April, May, and June, and will be needed at regular periods by the missionaries, to whom it becomes due. This amount exceeds the cash balance in the treasury more than $1,000.

SUMMARY OF LABORS AND RESULTS.

Number of agents and missionaries during the past year, 118. Of these, 77 were in commission at the time of making up the last Annual Report, and 41 are new appointments. There are also 13 others under appointment, not enumerated in the above, as the time for commencing their labors is on and after the first of April, which is the period to which our accounts are all made up. Ten ministers, who were under appointment last year, need no further aid from the Society, their churches being able to support them.

The whole number of States, Territories and Provinces occupied is 17.—Number of stations supplied, 338. Aggregate amount of time bestowed upon those stations is equal to that of one man for 81 years.

The missionaries report the baptism of 949 persons, the organization of 33 churches, and the ordination of 30 ministers.

Six houses of worship have been completed, and seven commenced by the churches under their care; and those churches have contributed to the usual objects of Christian benevolence $2,732 58, and about $16,000 for the support of the ministry among themselves, besides the building and repairing of their church edifices.

Since the formation of the Society, 1,432 ministers of the gospel have received its commission; they have jointly performed 1,231 years of labor, baptized 18,979 persons, organized 706 churches, and ordained 342 ministers.

Reinforcements are called for in all parts of the field.

The Society was addressed by Prof. J. H. Raymond, of Madison University, and Rev. H. Malcom, D.D., of Philadelphia. The exercises were all of an interesting character.

THIRTY-SIXTH ANNUAL MEETING OF THE AMERICAN BAPTIST MISSIONARY UNION.—The Board of Managers met with the Washington-street Baptist Church in Buffalo, on Tuesday, May 14, at 10 A. M. Rev, E. Tucker, D. D., in the chair. Introductory prayer by Rev. B. T. Welch, D. D. Rev. M. J. Rhees, the secretary, not being present, Rev. J. D. Cole was appointed secretary *pro tem.* The usual committees were appointed, and various subjects discussed.

Wednesday, A. M., Dr. Williams offered a resolution that the Board will sustain the Executive Committee in their vigorous efforts to resuscitate the mission at Ava and to re-occupy Burmah Proper, and also, that it recommend the appointment of a medical helper, to accompany the Rev. Mr. Kincaid in his attempts to re-enter that field, on the basis of the report of the Committee of five.

The report and resolution were then adopted.

Several other interesting reports were made and accepted, and devotional meetings were held in the evening.

On Thursday morning the Missionary Union met at the same place. Gov. Briggs in the chair. Prayer by Rev. Amos Sutton. An impressive address was made by the President, and committees appointed as usual. The annual sermon was preached by Rev. E. L. Magoon, on Thursday evening. The discussions were conducted in an interesting and harmonious manner. The following were the officers appointed for the ensuing year:—

President—George N. Briggs, of Mass.

First Vice President—B. T. Welch, N. Y.

Second Vice President—Elisha Tucker, Ill.

Recording Secretary—William H. Shailer.

BOARD OF MANAGERS.

Ministers—J. S. Eaton, Portland, Me.; E. E. Cummings, Concord, N. H.; Pharcellus Church, Boston, Mass.; Heman Lincoln, Philadelphia, Pa.; Francis Wayland, Providence, R. I.; Alfred Bennett, Homer, N. Y.; Bradley Miner, Pittsfield, Mass.; Wm. R. Williams, New-York City; A. C. Kendrick, Hamilton, N. Y.; J. L. Hodge, Brooklyn, N. Y.; Levi Tucker, Boston, Mass.; Morgan J. Rhees, Williamsburgh, N. Y.; Abraham D. Gillette, Philadelphia, Pa.; D. B. Cheney, Columbus, Ohio; T. R. Cressy, Indianapolis, Ia.; O. C. Comstock, Marshall, Mich.

Laymen—James H. Duncan, Haverhill, Mass.; Jonathan Bacheller, Lynn, Mass.; Albert Day, Hartford, Ct.; Ira Harris, Albany, N. Y.; Roswell S. Burrows, Albion, N. Y.; David Scribner, Topsham, Me.; William Bucknell, Jr., Philadelphia, Pa.; William Gammell, Providence, R. I.; David A. Bokee, Brooklyn, N. Y.

Rev. A. C. Kendrick, from the Committee on designating the place of holding the next annual meeting, and the preacher for the occasion, reported in favor of Boston, as the place, and Dr. Hague, as the preacher, and Rev. V. R.

Hotchkiss, of Buffalo, as the substitute. The report was adopted. The meeting then adjourned with prayer.

The meetings of the Union closed on Friday. The following is an abstract of the Annual Report, 1849–50 :—

Rev. Cyrus Barker, of the Assam Mission, Mrs. S. M. Willsey Osgood, of the Maulmain Burman Mission, Mrs. L. C. Irish Moore, of the Arracan Burman Mission, have deceased since the last report.

RECEIPTS AND EXPENDITURES.

The receipts of the year ending March 31, 1850, have been $104,837 20, and the expenditures $101,417 23;—leaving a balance in favor of the treasury of $3,389 97, with which the debt existing at the beginning of the year has been reduced to $21,501 09. Of the receipts $9,000 were grants from the American and Foreign Bible Society for Bible translation, printing and distribution in Asia and Europe; $2,200 from the American Tract Society for Tracts in Europe and Asia; and $4,000 from the United States Government for the civilization of Indians of North America.

PUBLICATIONS.

Of the last annual report, 1,500 copies have been circulated in addition to the Magazine edition of the same document. The paper, on the "Means essential to the right prosecution of the missionary work in churches," has been printed, and 3,000 copies have been distributed. The monthly issue of the Magazine has reached 5,000, and that of the Macedonian about 30,000.

The publishers of Prof. Gammell's History of Missions have issued a sixth edition, and nearly 6,000 copies have been sold. It has been received with great favor, and deserves a wide circulation among the churches.

AGENCIES.

The general character of the labor performed by agents, the amount of time spent in the service, and the number of churches visited by them, have been about the same as in the previous year,—equal to the service of eight men, each, a little more than eleven months, during which about 950 churches and public meetings have been addressed by them. The weekly religious press, and returned missionaries, have also rendered valuable aid to the cause.

MISSIONARY APPOINTMENTS.

Seven preachers and four female assistants have been appointed within the year; Mr. and Mrs. Knapp, and Mr. and Mrs. Campbell to the Arracan Burmese mission; Miss Wright to the Maulmain Karen mission; Mr. William Ward and Mr. S. M. Whiting to Assam; Mr. Ashmore to the Chinese department of the Siam mission; Mr. Thomas to Mergui; Mr. and Mrs. Kincaid reappointed to Ava, or some other point in the northern part of Burmah.

MEMBERSHIP OF THE UNION.

The whole number of members by the payment of $100 each, is 2,457; of whom 1,818 were made such by churches and other religious bodies, and 461 by their own or the contributions of personal friends.

MAULMAIN BURMAN MISSION.

Maulmain.—Messrs. Judson, Stevens, and Stillson, Mr. Limons, Mr. Ran-

ney, printer, and their wives; Miss Lillybridge, teacher. Ten native assistants.

Amherst.—Three native assistants.

In this country, Mr. Haswell and wife, Mr. Wade and wife; on their way from Burmah, Mr. Howard and wife.

Two stations; thirty preaching places; eight missionaries; eight female assistants; thirteen native assistants.

Dr. Judson has charge of the Burmese church, and is carrying through the press his Burman Dictionary. The last accounts were that he was seriously ill, and about to try the effect on his health of a voyage to Amherst. Mr. Stevens has charge of the preaching assistants and the theological school, and of the church, assistants, and school at Amherst. Mr. Mason, of the Tavoy mission, who is at Maulmain, translating the Scriptures into Karen, has generally been among the Burmans, preaching and distributing tracts. The native assistants preach nearly every day at the zayats in the city, except when they are sent to remote stations. At Amherst the Sabbath services are regularly conducted by a native assistant. The number added to the churches by baptism is 19; whole number 212. Of these, 25 are in the English church. The average aggregate attendance on public worship has been about 350. The theological class has 4 pupils; boarding-school, 60 boarding and 40 day scholars; at 5 day schools, the average aggregate is 103 boys, 38 girls. At Amherst, 60. Pages printed, 1,096,900. Whole number from the beginning, 92,590,237. There are 7 fonts of type in native languages, and 6 in English; a font of music, made by a native, and a lithographic and copperplate printing department. Contributions, rs. 3,800.

MAULMAIN KAREN MISSION.

Maulmain, (Newton).—Messrs. Binney, Harris and W. Moore, and their wives; Miss M. Vinton and Miss Wright, teachers.

In this country, Mr. and Mrs. Vinton.

One station, 7 out-stations; preaching places 35, including 20 in Burmah Proper. Four missionaries, 6 female assistants; 5 ordained native preachers, 3 teachers, 26 other native assistants.

Mr. and Mrs. Vinton expect to return to Maulmain during the year. Nine churches and ten branch churches have received by baptism 69; total, 1,708. Theological school, pupils 27; progress satisfactory.

TAVOY (KAREN) MISSION.

Tavoy—Ten out-stations—Messrs. C. Bennett, E. B. Cross, J. Benjamin, and their wives. 14 native preachers and assistants.

Mergui—Four out-stations—D. L. Brayton, and Mrs. Brayton. Five native assistants.

F. Mason, and Mrs. Mason, temporarily at Maulmain.

Two stations and 14 out-stations; 6 missionaries, one a printer, and 6 female assistants; 19 native assistants.

Mr. and Mrs. Benjamin arrived in Tavoy in April of last year. Mrs. Brayton, on the recovery of health, sailed for Burmah in October. Mr. and Mrs. Wade

return to Burmah the current year; but are expected to labor in connection with the Burman mission at Maulmain. The number baptized in Tavoy and out-stations is 25; whole number 878. In Mergui and out-stations 11; whole number 61. Total in the Tavoy mission 939. The whole number of schools, including four boarding schools, was 20; pupils 377. Genesis and the Psalms have been printed in Sgau Karen, and the Karen and English vocabulary.—Whole amount of printing reported, 2,096,960 pages; of issues 849,676. Donations to the Tavoy Missionary Society rs. 669.12.3, of which 204 were from native sources.

ARRACAN MISSION.

Akyab—Messrs. L. Ingalls and C. C. Moore. Out-station—*Cruda*.

Ramree—Moung Pyoo, native preacher, and other native assistants.

On their way to the mission, Mr. H. E. Knapp and wife, designated to the Kemmees, and Mr. H. M. Campbell and wife, to the Burmese, in Ramree district.

Two stations, one out-station, 4 missionaries, 2 female assistants; one native preacher, and 5 other native assistants.

Mr. and Mrs. Moore arrived at Akyab last year, March 5. Mrs. Moore died the 5th of Nov. following. Messrs. Knapp and Campbell, with their wives, reached Madras, Feb. 3, and are probably now at their stations.

Mr. Ingalls is on his way to the United States. A mission chapel at Akyab has been completed at a cost of rs. 1.050. At Ramree, three or four hundred come daily to hear the gospel.

SANDOWAY MISSION.

Sandoway—E. L. Abbott, Messrs. J. S. Beecher, and H. L. Van Meter and their wives.

One station, 36 out-stations; three missionaries, two female assistants; 44 native preachers.

Mr. and Mrs. Van Meter, since their arrival at Sandoway have been engaged in studying the Pwo Karen. About 300 are connected with the Sandoway church, and 200 waiting for baptism.

In the Sgau department, the number of churches at the close of 1848 was 36; native preachers, 44; scholars in the day schools, 421. Baptisms during the same year, 373. Whole number of members reported, 4,341; estimated, 4,500. Number baptized in connection with the Sandoway mission, from the beginning, more than 5,500, of whom 700 or 800 have died. There were also reported 5,124 unbaptized Christians, maintaining a religious life, only not baptized; 12 chapels completed, and nearly 30 of an inferior order.

MISSION TO SIAM.

Bangkok (Siamese department).—Messrs. J. T. Jones and S. J. Smith, Mr. J. H. Chandler and wife. Mrs. Jones and Miss H. H. Morse.

(Chinese department).—Native assistants.

One station, 3 out-stations; 3 missionaries and 3 female assistants; 6 Chinese assistants.

Mr. Smith arrived at Bangkok, May 23. There is a great demand for Sia-

mese books. 3,150,000 pages of books and tracts have been printed since the return of Mr. Jones in 1848.

MISSION TO CHINA.

Hongkong.—Messrs. W. Dean, J. Johnson; three native assistants. Three out-stations.

Ningpo.—Messrs. J. Goddard, E. C. Lord, D. J. Macgowan, M. D., and their wives. Three out-stations.

Two stations and 6 out-stations; 5 missionaries, one a physician, and 3 female assistants; 4 native assistants.

Preaching has been maintained at Hongkong and the out-stations. Also a Bible class and daily worship. Services at Hongkong have been attended by from thirty to fifty Chinese.

All the missionaries at Ningpo have been sick, but have recovered. The preaching has been attended by fifty or sixty Chinese.

ASSAM MISSION.

Sibsagar.—Messrs. Brown and Cutter and their wives; Mrs. Cutter now in this country.

Nowgong.—Mr. Stoddard and wife. One other female assistant. Mr. Bronson and wife now in the United States.

Gowahatti.—Mr. Danforth and wife. Mrs. Barker now on her way to America.

Three stations; 5 missionaries, one a printer; 6 female assistants; one other female assistant, and 4 native assistants.

Mr. and Mrs. Barker embarked for the United States, Oct. 29. Mr. Barker died at sea Jan. 31. Mrs. Brown arrived at Sibsagar June 18th. Mr. and Mrs. Bronson and Mrs. Cutter are expected to return to Assam in July. Mr. Wm. Ward of Madison University, appointed to join the station at Gowahatti, and Mr. S. M. Whiting, of Newton Theological Institution, to the station at Sibsagar, will sail also in July. These brethren are sent forth with special reference to preaching the gospel.

MISSION TO THE TELOOGOOS.

Nellore.—Messrs. S. S. Day, L. Jewett, and their wives. Mrs. Day resides in this country.

One station; 2 missionaries; one female assistant; besides Mr. Van Husen and wife in the United States.

This station was established in 1840, and left by the last of the missionaries in Dec. 1845. When they left there were five schools, numbering on an average 25 scholars, and a church of six or seven. Messrs. Day and Jewett arrived at Nellore in April, 1849. The first view was discouraging, but it is now a promising field.

MISSION TO THE BASSAS.

Bexley.—J. Vonbrunn, and 4 native assistants. Mrs. Clarke and Mrs. Crocker in the United States.

The school at Bexley numbers 23 pupils; Little Bassa, 16. The pupils make good progress, and the converts adorn their profession.

MISSION TO FRANCE.

Department of the North—Douai—Mr. and Mrs. Willard; fifteen or more native assistants.

Department of the South—Lyons—Dr. and Mrs. Devan; one native preacher; two colporteurs.

Ten stations, 60 or more out-stations; 2 missionaries; 2 female assistants; 18 native preachers and assistants.

In the department of the North, the gospel is attended with increasing success. The first Association of French Baptists was formed June 6. The laborers in the mission, most of whom were present, evinced the deepest interest in the work of God in France.

MISSION TO GERMANY.

Hamburg—Messrs. Oncken, Kobner, and Schauffler, jr.

Berlin—Mr. G. W. Lehmann.

Thirty-four stations; 60 or more out-stations; 3 missionaries; 30 native preachers and assistants, and several colporteurs and other helpers.

The labors and successes of the mission have been as in years past. Mr. Lange, the first convert baptized by Oncken, has died. The second annual meeting of the Prussian Baptist Association was held last year at Stettin.—Many points relating to the interest of the mission and the churches were discussed and settled. A hymn book has been completed by Mr. Kobner. From 18 to 30 members of the Hamburg church spend half the Sabbath abroad in efforts to do good. Several new churches and stations have been organized, and great numbers of tracts and Bibles put in circulation. The people every where seem to be waiting to receive the gospel. Hamburg, the largest church, numbers 500 members. Berlin and Stettin have suffered from the cholera.—During its prevalence, the Christian spirit was beautifully manifested. The churches are mostly supplied with chapels, or are engaged in building. They give freely to support their own poor, and sustain a few evangelical laborers. The helpers are all pressed with labor,—and wherever the seed is sown, a harvest is almost at once returned to the sower.

MISSION TO GREECE.

Corfu—Mr. and Mrs. Arnold, Mrs. H. E. Dickson.

Piræus—Mr. and Mrs. Buel.

Two stations; 2 missionaries; 3 female missionary assistants; one native assistant.

Two were baptized at Corfu, July 4. They are now studying with Mr. Arnold, and one is an assistant. At Zante and Patras things are favorable.

MISSION TO THE OJIBWAS.

Sault de St. Marie.—Mr. Bingham and wife.

Tikuamina.—Mr. Cameron; Shegad, native assistant. Michipicoton, Fort William, Whitefish Point.

Two stations; 3 out-stations; 2 missionaries; one female assistant; one native assistant.

Prosperous.

OTTAWAS IN MICHIGAN.

Richland.—Mr. and Mrs. Slater.

One station, one missionary, one female assistant.

The number of Indians at this station is 101. They have a chapel with a cupola and bell. The school has made good progress.

SHAWANOE MISSION.

Shawanoe, Delaware, and Ottawa.—Messrs. Barker, Pratt, Meeker, and their wives; Miss E. S. Morse, Mrs. J. T. Jones.

Three stations, 3 missionaries, and 5 female missionary assistants; 4 native assistants.

Five have been added to the church at Shawanoe. Present number 34.—Contributions, $21 37.

At Delaware, the school is in a very promising state. Heathen Indians wish to put their children under Christian instruction. Three have been baptized.—Present number in the church, 26.

At the Ottawa station, there is no school. Church members, 59. Baptized, 2. Contributions for the poor, $75; to sustain a native assistant, $100.

MISSION TO THE CHEROKEES.

Messrs. E. Jones, W. P. and H. Upham, and their wives.

Five stations; 7 out-stations; 3 missionaries, one a printer, one a teacher; 3 female assistants; 6 native preachers.

The mission has enjoyed rich spiritual prosperity; 118 have been baptized. Number of church members estimated 1,200. Two native preachers have been ordained. Special religious meetings of several days have been held at several of the stations and out-stations. At one of them 1,200 or 1,300 persons were present. An intense and continued interest has been manifested over an extent of country of about 100 miles from north to south, and from 50 to 100 from east to west. The epistles to the Romans and Hebrews, (5,000 copies,) have been printed during the past year; 1st Corinthians is in type; also a tract in Cherokee.

RECAPITULATION.

The number of missions under the charge of the Union is 17; of stations and out-stations, 329; of missionaries, 56,—of whom 52 are preachers; of female assistant missionaries, 57,—with 243 native preachers and other assistants. Whole number of laborers, 320. The number of churches is 151, with 12,290 members; and of schools 102, with 2,648 pupils; the number of additions to the churches on profession of faith more than 1,236.

MISSIONARY DESIGNATION SERVICES.—Following the other exercises of the Missionary Union at Buffalo, was a meeting numerously attended and of most thrilling interest, preliminary to the departure of sixteen missionaries, and two Assamese, to their fields of labor among the heathen. The following are the names of these missionaries:—

Rev. Messrs. Bronson, Wade, Vinton, Kincaid, Ashmore, Thomas, Whiting, and their wives, Mr. Ward and Mrs. Cutter. All go to Asia, and all engage

immediately in the highest department of missionary labor—the preaching of Jesus Christ and Him crucified.

At the meeting of the Board on Friday evening, Hon. Ira Harris, of Albany, was elected Chairman, and Rev. Morgan J. Rhees, of Williamsburgh, N. Y., Secretary.

The following appointments were made:—

Executive Committee.—Rev. Baron Stow, D.D., Rev. Rollin H. Neale, Rev. William H. Shailer, Rev. Joseph W. Parker, Rev. Robert E. Pattison, D.D., Hon. Heman Lincoln, and Messrs. S. G. Shipley, James W. Converse, and Benjamin Smith, Esqrs.

Corresponding Secretaries.—Rev. Solomon Peck, D.D., and Rev. Edward Bright, Jr.

Treasurer.—Richard E. Eddy, Esq.

Auditors.—Charles B. Gould and Joshua Loring, Esqrs.

THE EDUCATIONAL CONVENTION, authorized by the Convention held in Albany in October last, assembled at the meeting-house of the Second Baptist Church, in Rochester, on Saturday, May 11. Hon. Ira Harris in the chair. Various subjects in reference to the University were discussed, and a Society formed, to be called the "New-York Baptist Union for Ministerial Education." The following resolutions were passed:—

Resolved, That we cordially approve the steps taken by the committee to procure a charter for the University of Rochester, and earnestly commend the zeal and energy which they have evinced in the work of endowment, and the distinguished liberality with which their efforts have been seconded.

Resolved, That we accept the charter by the earliest practicable fulfilment of the conditions which it prescribes.

Resolved, That we recommend to the Trustees of the University of Rochester, to take immediate measures to fill the departments of instruction, and to open the University at the earliest practicable period.

The first annual meeting of the Society is to be held in the city of Rochester on the day of the opening of the University of Rochester. Rev. Spencer H. Cone, D.D. is to preach the sermon; Rev. Alfred Bennett is substitute.

The following officers were appointed:—

President—Spencer H. Cone, D.D.

Vice Presidents—Alfred Bennett, D. B. Purinton, J. Butterfield, Isaac Wescott, B. T. Welch, George R. Davis, Jesse Elliott, Wm. Otley, Abram Sheldon, Amos Graves, Norman Fox, Elias Johnson, James L. Hodge.

Recording Secretary—E. Turney.

Trustees—Henry Davis, N. W. Benedict, Ahira Fitch, Theron Brown, Luther F. Beecher, S. S. Cutting, A. G. Smith, C. N. Chandler, A. Mosely, H. E. Smith, R. P. Wisner, Lemuel C. Paine, J. A. Smith, H. K. Stimson, O. Sage, J. B. Olcott, Marsena Stone, G. W. Burbank, Alvah Strong, Jirah Blackmer, J. S. Backus, D. Bowen, E. E. L. Taylor, Caleb Brown.

On motion of of Robert Kelly, Esq., it was voted that a Committee of five be

appointed to draft a calm and full presentation, for the use of the churches of our State, of the considerations under the solemn pressure of which we have been shut up to the formation of the new University, and of the Union for Ministerial Education. Rev. Wm. R. Williams, D.D., Rev. R. T. Welch, D.D., Rev. J. L. Hodge, Hon. F. Humphrey, and J. Monro, Esq., were appointed said Committee.

American and Foreign Bible Society.—The Thirteenth Annual Meeting of this body was held on Wednesday, May 22, at the meeting-house of the Norfolk-street Baptist Church in this city. The meeting for business commenced at 9 o'clock, A. M. Rev. Dr. Cone in the chair. Prayer by Rev. G. W. Eaton, D.D., of Hamilton. After a few remarks by the President, Rev. J. Wescott, of Stillwater, offered the following resolution, which was seconded by Hon. J. M. Linnard, of Pa.

Resolved, That this Society, in the issues of the English Scriptures, shall be restricted to the commonly received version without note or comment.

A motion was made to lay the resolution upon the table; but it was lost. It was thought by some that the vote should be taken without discussion; but this was overruled. A warm discussion ensued, and finally it was decided that the resolution should be debated from 3 P. M., Wednesday, until 12 o'clock on Thursday; each speaker being allowed fifteen minutes at one time. The house being much crowded, it was voted to meet in the afternoon, in the Tabernacle Baptist Church in Mulberry-street.

The Society then proceeded to the regular exercises of the annual meeting.

The Treasurer, Wm. Colgate, Esq., made his report, from which we learn that the total expenditures for the last year were $41.235 33. The Society has made grants—for Scriptures in China, $1,500; in Siam, $1,500; in Assam, $1,000; for the Karens, $3,000; for the Teloogoos, $500; for France, $500; for India, $2,000; for Germany, $6,888 43. Total, 16,888 43. The income of the year from subscriptions and other sources was $41,625. There is a balance remaining of $389 63. During the past year, there were received from legacies, $1,162 25; from church associations and individuals, $18,536 66; donations from auxiliary societies, $10,832 80; sales of Bibles and Testaments, $7,947 15; returns from books donated, $2,517 20.

Wm. H. Wyckoff, Esq., Corresponding Secretary, also made his report. Prof. M. B. Anderson, of Waterville College, in moving the acceptance of the report, addressed the meeting at length in an able and spirited manner. He proved that he was himself a thorough, unflinching, Roger Williams Baptist. The address seemed to be warmly approved throughout the assembly, and is, we think, a favorable prelude to his appearance as Editor of the New-York Recorder.—Rev. G. Kempton, of Pa., followed in an interesting address. Then Brother Sutton, from Orissa, appealed to the assembly in favor of his mission.

At 3 P. M. the discussion of the restrictive resolution was again participated in by many brethren, after a lengthy address from Dr. Cone. The debate was continued through the afternoon, evening, and Thursday forenoon till 12 o'clock,

when the resolution was passed by a very large majority. The following resolution offered by Rev. R. Turnbull, was also adopted almost unanimously.

"Whereas, by the Constitution of this Society, it is its object to aid in the wider circulation of the Sacred Scriptures in all lands:

"*Resolved*, That it is not the province or the duty of the American and Foreign Bible Society to attempt on their part, or to procure from others, a revision of the commonly received English version of the Sacred Scriptures."

The following amendment to the second Article of the Constitution, offered by Rev. J. N. Granger, was referred to a Committee, to report at the next annual meeting.

The proposed amendment reads as follows:—

"ART. II. It shall be the object of the Society to aid in the wider circulation of the Holy Scriptures IN FOREIGN (instead of the original word ALL) LANDS."

The Committee of Seven consists of the following gentlemen:—Rev. J. N. Granger, of Providence; A. Perkins, of Conn.; G. Ide, of Philadelphia; E. Lathrop, of New-York; Hon. F. Humphrey, of Albany; R. Turnbull, of Hartford; E. Tucker, of Illinois.

At 3 P. M., Thursday, the Society proceeded to the election of officers for the ensuing year, which resulted, according to the tellers' report, as follows:

President—Spencer H. Cone.

Vice Presidents—Bartholomew T. Welch, C. G. Sommers, Eli Noyes, D. D. Pratt, Peter W. Dean, Rufus Babcock, Jacob Bacon, Henry Marchant, O. M. Stillman, Friend Humphrey, John L. Dagg, J. C. Furman, Edward Lathrop, C. M. Langworthy, Simeon J. Drake, J. H. Kennard, George B. Ide, Wm. Crane, Peter S. Gale, E. Tucker, J. T. Johnson, W. M. Pratt, Robert Ryland.

Corresponding Secretary—Sewall S. Cutting. *Recording Secretary*—Morgan J. Rhees. *Treasurer*—Nathan C. Platt. *General Agent*—J. R. Stone.

Managers—N. C. Platt, J. R. Stone, William Hillman, I. E. Taylor, M. D., Roger Pegg, I. R. Steward, M. J. Rhees, George C. Germond, J. L. Hodge, S. H. Cone, William Hagar, Edward Lathrop, C. W. Houghton, Warren Carter, A. B. Capwell, John Dowley, S. R. Kelley, Palmer Townsend, John Dowling, J. W. Taggart, William Winterton, William Hague, Samuel Raynor, E. L. Magoon, S. S. Cutting.

Dr. Cone was unanimously chosen President, but declined, and Dr. Welch was chosen in his place.

The Vice Presidents, Managers, and General Agent were also pretty unanimously elected; but it was doubted whether the Corresponding and Recording Secretaries, and the Treasurer were elected;—297 votes were cast, and certainly neither of these three brethren, reported as elected, received a majority, or *half* of the votes cast. We do not see how they can be considered as elected.

Finally, we would say, that the meeting was one of interest; but of *painful* interest. There were unkind feelings exhibited on both sides, entirely unbecoming

such an assembly of christians and divines. We regret that so much has been written and said upon the subject. As brethren in favor of a new version were desirous of explaining their views and presenting arguments to sustain them, the better way would have been to let them have ample time to do it if it consumed the whole time designated for discussion. Those who were opposed to the new version had their minds made up, and all which was necessary for them to do was to *vote*. If this course had been adopted there would have been much less unpleasant feeling exhibited. The clouds look dark and angry, and we fear for the prosperity of the Society. Still we go for the American and Foreign Bible Society, unless it should be thought best to give it up entirely, in which case foreign translations of the Scriptures would be accomplished by the American Baptist Missionary Union, and home distribution of the common English version could be made in connection with the American Bible Society.

We intended to have presented an abstract of Brother Wyckoff's interesting report, but we cannot spare more room for the anniversaries in this number.

Rev. E. L. Magoon.—This brother has been called by the Oliver-st. Baptist Church, in this city, with whom he has been laboring during the past year, to become their permanent pastor. His labors have been very successful, and he has been instrumental in the conversion of precious souls. Large congregations flock to hear him, and from his acknowledged intellectual and oratorical talents, we believe that he will continue to edify the church, and be instrumental in saving the lost.

Cuba.—This Island has been invaded by a force from this country without authority of course from our government. They effected a landing May 19th, at Cardenas, and captured the place. Their hope was that many of the Cubans would rally under their standard, and that thus they would be able to conquer the Island. We should be very glad to see Cuba free from her oppressions under Spain; but we think our countrymen had better stay at home, and not invade a nation at peace with all the world. Since writing the above, news has reached us that Gen. Lopez, leader of the expedition, fled with many of his comrades in the Creole, and after a narrow escape from a Spanish ship reached Key West.

LITERARY ITEMS.

The American Monthly Musical Review and Choir Singer's Companion. This is a new periodical established by Huntington and Savage, a well known publishing house at 216 Pearl-st., in this city. It contains 8 pages of closely printed reading matter, and 7 pages of excellent music. It is well edited by J. B. Woodbury, and is richly worthy of a wide circulation. Terms 50 cents per annum.

The Christian Register—We have received the first No. of this work issued May 2, at Zanesville, O., by D. E. Thomas and B. Y. Siegfried, at $1.00 a year. It is to be published once in two weeks, and *every* week after 1000 subscribers shall have been obtained. It looks well and is full of interesting matter. We wish it success if it does not interfere with the regular Bapt. Paper of the State.

COMMITTEE OF ARBITRATION.—Prize Essays.

THE Committee of Arbitration having carefully perused the essays submitted to their examination, are of opinion that considerable talent is exhibited in several of them; but that no one has sufficient merit to claim either of the prizes offered. They suggest that the time for preparing essays be extended six months, that only one premium be offered, and that but one subject at a time be presented for discussion.

BARTHOLOMEW T. WELCH,
WM. H. WYCKOFF,
ENOCH HUTCHINSON. } *Committee of Arbitration.*

$100,00 PREMIUM.—The undersigned, in accordance with the suggestion of the Committee of Arbitration, now offers *One Hundred Dollars*, as a premium for the best essay on *Baptist Church Polity*. In the discussion of this subject it is hoped that the whole foundation of our church government will be examined, that defects will be pointed out if any exist and remedies proposed. The Committee of Arbitration is the same as heretofore. All essays designed for premiums must be sent in for examination by the first of December 1850, and may be directed to either of the Committee. The names of the writers should be enclosed in separate envelopes, which will not be opened until decision upon the merits of the essays shall have been made. The money is at the disposal of the Committee to be awarded as they shall see fit. The essays which have been sent in are subject to the order of the authors.

Z. P. HATCH, Proprietor of the Baptist Memorial.

RICHMOND COLLEGE, VA.—We acknowledge the receipt of a catalogue of that important institution, from which we learn that 72 students are enjoying its advantages. The Faculty are Rev. Robert Ryland, President and Prof. of Moral Science. H. J. Christian, Prof. of Ancient Languages, L. Turner, Prof. of Nat. Science, A. Frise, Prof. of Modern Languages. J. Lawton, Tutor in Mathematics. B. Puryear, Tutor of the Academic Department.

LIFE OF DR. CARSON—We are happy to learn that Rev. G. C. Moore, recently from Ireland, has prepared a memoir of that distinguished Baptist divine. Dr. Carson was a profound thinker, a ripe scholar, and a lovely christian. The "*Orthodox Presbyterian*" calls him, "*One of the first biblical critics of the nineteenth century.*" His admirable work on baptism is well known to American Christians as one of the ablest works upon the subject ever written. He was an extensive author. We regard it as very desirable to have a full memoir of such a man. We hope the work will be made complete, and no attempt made to abbreviate too much. Mr. Moore is a person of respectable attainments and a beautiful writer. He was a pupil of Dr. Carson, and is intimately acquainted with his private life and writings, having lived several years in his family. The biographer also has the cooperation of one of Dr. Carson's daughters, who is now in this city. The work will contain a large amount of unpublished manuscript. We wait with impatience to see the volume.

STATISTICS.

Results of Missions.—The Sandwich Islands in 1820 were a sink of iniquity, and the degraded inhabitants were abandoned to the basest crimes. In thirty years the people have been thoroughly christianized, and of a population embracing less than 100,000 souls, 23,000 are members of Christian churches. We doubt whether true religion can present a brighter picture in any portion of the habitable world.

Jews in Holland.—The Jews enjoy more immunities in Holland than in most European countries. Here they are well protected and considerably numerous. It is stated by Mr. Schwartz that there are in Amsterdam 25,000 German Jews, and 2,000 Portuguese.

Catholics in England.—The Catholics in England now have 674 chapels, 880 priests, 13 monasteries, 41 convents, 11 colleges and 250 schools.

Mortality in Rochester.—The population of Rochester is estimated at from 32,000 to 35,000. The deaths during the last year were 885, falling short of the mortality of the previous year, 77. The victims of consumption in 1849 were 123, and cholera 153. The ratio of deaths to the population was 2.64 per cent.

OXFORD BAPTIST ASSOCIATION—MAINE. Organized 1829.

STATISTICAL VIEW OF THE CHURCHES.—BY REV. S. M. ROBINSON.

Churches in 1849.	When Organ	Orig No.	Bap.	By Let.	Restored	Dismiss'd	Excluded	Died	whole No.	Pres No.
Hebron, - - -	1791	13	449	34	10	123	63	69	497	212
Paris. - - -	1791	28	449	39	4	168	53	72	516	166
Livermore, - - -	1793	17	378	75	13	237	139	66	470	125
Bethel, - - -	1795	7	177	33	6	23	39	27	218	115
Buckfield, - - -	1802	18	105	12	9	47	38	22	153	27
Sumner, - - -	1804	18	122	45	19	61	55	33	185	92
Denmark, - - -	1804	32	59	19	3	15	13	17	110	53
Norway, - - -	1806	10	54	20	1	23	10	20	84	35
Weld, - - -	1909	49	130	22	21	47	102	28	201	34
Bridgton, - - -	1807	8	191	31	10	73	42	40	230	48
Hartford, - - -	1810	18	165	42	9	102	27	25	225	40
Livermore 2d, - -	1811	17	50	18	3	25	20	22	85	22
Peru, - - -	1818	9	32	16	3	12	18	6	57	22
Byron, - - -	1820	21	42	17	2	19	24	4	80	25
Canton, - - -	1822	16	54	24	1	16	12	9	94	56
Turner, - - -	1824	20	198	55	1	59	21	20	273	186
Harrison, - - -	1827	22	54	18		24	9	12	94	50
Poland & Oxford, -	1827	17	20	36		15	12	8	73	31
Hamlin's Gore, - -	1828	35	68	29	2	8	16	12	132	61
Woodstock & Greenwood,	1828	35	24	3		17	7	6	62	34
Paris & Woodstock, -	1827	25	45	21		16	6	8	91	70
Andover, - - -	1834	10	20	12		9			42	
Rumford, - - -	1836	6	17			1		1	23	
Rumford & Milton, -	1843	14	3	6		1	1	1	23	18
Churches 24. Totals		465	2906	627	117	1141	727	728	4017	1521

REVIVALS.

Passumpsic, Vt., 28 baptized up to April 25; Spartanburg District, S. C., about 200 have been hopefully converted, and 140 baptized up to April 10; Hunter's School House, Ten., 15 baptized up to April 10; Pittsfield Mass., 50 received for baptism up to April 18; The Pastoral Conference in this city at their meeting April 8, reported 163 baptisms as having occurred in New-York and vicinity, mostly during the previous month; Milton, Pa., 15 baptized; Georgetown, Mass., 21 baptized since revival commenced; Woburn, Mass., 23 baptized May 5; Norwich, Ct., 28 added by baptism to the Central Bap. ch.; Beverly Farms, Mass., 50 hopefully converted up to May 1; Saratoga Springs, 52 baptized during five weeks; Milledgeville, Ga., 30 baptized up to April 18; Lowell, Mass., (Worthen-st. Bap. ch.)24 added the first Sabbath in May. Bro. Porter writes that an exceedingly interesting revival is going on. He has been dangerously ill, but has now entirely recovered; New Castle, Me., 30 baptized up to May; Ogden, Monroe Co. N. Y., 50 hopefully converted up to May 2; Wheeling, Va, 70 baptized up to May; Wilmington, N. C., 40 baptized up to May.

MINISTERIAL CHANGES.

Rev. A. N. Benedict, of New Marlboro, Mass., has become pastor of the Bapt. church, at Gaylord's Bridge, Ct.; Rev. J. B. Vrooman, of Clyde, N. Y., has become pastor of the Baptist church, at Port Byron, Cay. Co., N. Y.; Rev. B. P. Byram, of Valley Falls, R. I., has become pastor of the Baptist church, at Salisbury and Amesbury, Mass.; Rev. J. W. Russell, late of the Christian connection, has become pastor of the Baptist church at Cumberland Hill, R. I.; Rev. Benj. Knight, of Beverly, Mass, has become pastor of the Baptist church at Northwood, N. H.; Rev. Samuel B. Willis, of Providence, has become pastor of the Baptist church at Haddonfield, N. J.; Rev. J. O. Mason, of Union Village, N. Y., has become pastor of the Baptist church at Springfield, Mass.; Rev. C. C. Long has become pastor of the Baptist church at Mariaville, Me.; Rev. Horace Eaton, of Chester, N. H., has become pastor of the Baptist church at Wilton, N. H.; Rev. H. R. Knapp, has become pastor of the Baptist church at Packersville, Ct.; Rev. Andrew Hopper of Bethany, has become pastor of the Baptist church at Abington Centre, Luzerne co., Pa.; Rev. John Brantly, of Fayetteville, N. C., has become pastor of the Baptist church at Newberry C. H., S. C.; Rev. J. S. Backus, of Auburn, N. Y., has become pastor of the Macdougal-st. Baptist church in this city; Rev. Morgan J. Rhees, of Wilmington, Del., has become pastor of the First Bap. church at Williamsburgh, L. I.; Rev. S. Gale has become pastor of the Bap. church in Cornwell Hollow, Litch. co. Ct.; Rev. F. Charlton, of Plainfield, Ct., has become pastor of the Baptist church in Webster, Mass.; Rev. H. G. Stewart, of Cumberland Hill, R. I., has become pastor of the Baptist church in Seekonk, Mass.; Rev. F. Ketcham, of New Haven., has accepted of an appointment by the American Baptist Home Mission Society, to go as a missionary to Illinois; Rev. J. R. Downer, has become pastor in the Sandusky-st. Baptist church in Alleghany City, Pa.; Rev. R. H. Bowles, of Hartford, Ct., has become pastor of the Baptist church in Tariffville; Rev. O. Dodge, late Agent of the Mis-

sionary Union, has become pastor of the Baptist church at Ballston Sp
Rev. E. W. Brownell, has become pastor of the Baptist Church in H
N. Y.; N. Ferguson, has become pastor of the Baptist church in Mexico,
N. Y.; Rev. A. H. Trow, of Solon, has become pastor of the Baptist c
Onondaga, N. Y.: Post Office, Navarino, Onondaga, co., N. Y.; J. J. Ful
become pastor of the Baptist church in Sheridan, Chat. co., N. Y.; Rev
Parmly, of Shelburne Falls, Mass., has become pastor of the Baptist C
New Brunswick, N. J.; Rev. H. D. Doolittle has become pastor of the
Church in South Williamstown, Mass.; Rev. C. J. Hopkins has becom
of the Baptist church in Greenport, L. I.

MONTHLY LIST.

Deaths of Baptist Ministers.

N. R. Granberry, near Brunswick, Hinds co., Miss., April 5, aged 43.

James Clopton, New Kent, Va., April 19, aged 68.

Ordinations.

Wm. A. Miller, Scott, Luzerne co., Pa., March 27.

R. C. Bond, Aurora, Dearborn co., Ind., April.

William A. Campbell, Chatham, C. W., April 2.

Ira J. Sturdevant, South Auburn, N. Y April.

Samuel A. Collins, Rehoboth, Mass. April 3.

Francis E. Prevaux, Providence, R. I., April 10.

George W. Harvey, New-York city, (a member of the Amity-st. Baptist ch.) April 11.

G. B. Bealer, Cheraw, S. C. April 14.

Anthony Greenwood, West Enosburg, Vt. April 17.

I. E. Ryerson, St. Catharine's, C. W., April 17.

J. D. Green, Half Moon, Sarat N. Y., May 7.

Thomas C. Monely, Ticonterog co. N. Y., May 22.

Wm. S. Johnson, Steel Creek, B Dist., April.

S. M. Whiting, Hartford, Ct., M a missionary to Assam.)

Churches Constituted.

Mayville, Dodge co. Wis., Feb.

Gill's School House, Switzerla Ind., March 16.

Versailles, Ill., March 21.

Chatham, C. W., April 2

Roscoe, Ill., April 4.

Pleasant Lake., April 13.

Wattsburg, Pa., April 25.

Hydeville, Vt., May 2.

Dedications.

Jonesboro, Ten., Dec. 5.

Martinsburg, O., Feb,

Waterboro, Me. March. 27.

Ashland, Mass., April. 10.

Syracuse, N. Y., April 24.

Corning, N. Y., May 8:

New-York City. (29th st. nea Avenue.) May 30.

South Western Baptist Chronicle—We understand that this pa been discontinued for want of support. Bro. Duncan has labored har long time, and has exhibited considerable talent and tact as an editor, one of the proprietors of a weekly paper. We trust that his health will s be restored, and that he will be directed into some other sphere of usefu

The New Version.—Since speaking of Prof. Anderson's address bef American and Foreign Bible Society, we notice that the Tribune and the delphia Chronicle, copying from the Tribune, have put him down as in f the new version. We would say that whatever his views may be up subject, there was nothing in his speech which favored that project in th and we have strong reasons to believe that he is far from believing that measure is expedient at the present time.

LITERARY NOTICES.

The Domestic Bible. By Rev. Ingram Cobbin, M. A. New-York: Samuel Hueston, 139 Nassau-street.

Here we have the first Number of a neat family Bible, and the best one in some respects which we have ever seen. The great object has often been by publishers of Bibles, to attract the eye and please the fancy of the reader, by beautiful engravings rather than to impart instruction. In this, *utility* is the prime object. True, the volume when completed will be adorned with seven hundred handsome engravings, but every one of them is intended to illustrate the sacred text. Not one, we think, will be inserted for mere ornament. The book is also to contain three maps finely engraved on steel. It will be enriched by thousands of valuable marginal references, numerous improved readings, and a corrected chronological order. The poetic books are in the metrical form as they should be in every Bible. There is a brief exposition of each chapter, and practical reflections condensed from the best commentaries with much original matter by the editor. Instructions for family examination are affixed to each chapter, and dates for every morning and evening, by following which the whole Bible will be read in one year. This book is to be issued in 25 Numbers, on the first and fifteenth of each month. The Bible will not be so large as some; but invaluable to Sabbath school teachers and scholars, also to clergymen and especially to families. The typographical and mechanical execution throughout, is very creditable to the enterprising publisher.

Historical View of the Language and Literature of the Slavic Nations,—with a sketch of their poetry. By Talvi, with a preface by E. Robinson, D.D., L.L.D. New-York: George P. Putnam. pp. 412–12mo.

This is an interesting work, though upon a subject but imperfectly understood by the English reader. The explanation of the origin and diversity of languages is attended with many difficulties, but is a subject of absorbing interest. The Sarmatians emigrated from Asia to Europe in very early times. Ptolemy informs us that from these descended the Wends, who contended with the Goths along the Vistula in the fourth century. The Wends, according to Jornandes, were divided into several branches. Three tribes of one stock were the *Veneti*, *Antes* and *Slavi*, (Sclavi as the word is usually spelled.) In the 9th century, Ruric united the Varagians on the Baltic and the Slavi, forming Northern Russia, though under another name. A great part of the present Russians are of Slavic origin. This volume presents a correct view of the language and literature of a large family of nations residing between the Baltic and Black Seas, concerning which very little is known in this country. All who take an interest in such investigations, will peruse this book with peculiar pleasure. We consider its contents as an important addition to our stock of knowledge in the department of philology.

Letters of a Traveller, or Notes of Things seen in Europe and America. By W. C. Bryant.—Same Publishers. pp. 442–12mo.

This volume contains sketches of the author's travels in various parts of Europe, the West Indies, and this country. Every variety of scenery comes under the review of the writer, as well as the customs, dress, amusements, &c. of the inhabitants where he travelled, and he describes them in a life-like manner. The reader feels that he is in the midst of the scenes delineated, and at the same time he is delighted with the beautiful style of the author. Here is a vast amount of information, amounting almost to a thorough history of the countries and sections which Mr. Bryant visited. The mechanical execution of Mr. Putnam's books, very much resemble that of English publishers, who are known to far surpass Americans in that respect. We observe that F. Saunders, Esq., who was formerly with the Harpers, is now connected with Mr. Putnam's house, and we think we can already perceive the result of his refined taste in getting up these books.

A Pedobaptist Church no home for a Baptist. By R. T. Middleditch. Philadelphia: American Bapt. Pub. Society.

The subject of this book is a novel one; though very important. There are probably thousands within the pale of Pædobaptist Churches, who are really Baptists, and ought to join Baptist Churches. This book will be just the thing to open their eyes, and lead them into the path of duty.

The Conquest of Canada. By the Author of "Hochelaga." In two volumes. 12mo–pp. 351, 366. New-York: Harper & Brothers.

The contents of these volumes will be devoured with avidity at the present time especially in the Provinces, and among the friends of Canadian annexation residing in these States. Canada, it is well known, is struggling for her independence or annexation to our sacred league, and we confidently believe that she is destined still to struggle on, until the chains of oppression which bind her shall be sundered, and her horizon be lighted up by the glorious star of freedom. These volumes furnish just the facts desired by those who are interested in this great contest for independence. Here we find accurate and copious information in respect to the discovery, geographical limits, and other natural features of the early inhabitants, their chivalrous character, the possession of the country by the French, and finally its conquest by the British. Many terrible contests have occurred there, and they are here intelligently and graphically described. It is a timely work, and must have a wide circulation. We hope that a table of contents will be added in the next edition.

Hints towards Reforms, in Lectures, Addresses, and other writings. By Horace Greely.—Same Publishers, pp. 400–12mo.

Mr. Greely has justly distinguished himself as an able writer, and perhaps in some respects as a reformer. We believe however that in his zeal to combat long standing opinions and customs, he sometimes goes into the opposite extreme. He keeps his eye so steadily fixed on Scylla, that he plunges into Charyblis. Perhaps his remarkable inattention to the customs and civilities of society, and his decided reclusive tendency, lead him into extravagances which are opposed to common sense. But these Quixotic flights are but the excrescences of a strong mind and generous heart.

The volume before us contains a variety of lectures, and essays delivered on various occasions, on a wide range of topics. We cannot agree with the author in his arguments against capital punishment, his views in reference to his hobby, Fourierism, and in respect to some other subjects. But he certainly lays the axe at the root of many social evils, and in this sense he is a real reformer. We must say too that he is a philanthropist—he is impelled onward not by ambition, but by a desire to ameliorate the condition of mankind. The book throughout discloses the workings of a powerful mind.

Memoir of the Rev. Jacob Thomas, Missionary to Assam. By Mrs. S. M. Fuller Harris, with an Introductory Essay by John Dowling, D.D. New-York: Edward H. Fletcher, 141 Nassau-st. pp. 211–12mo.

This unpretending volume contains an account of the life and death of one who had consecrated himself to the cause of his Master, and gone to a distant land to proclaim glad tidings to the lost; but years before he arrived a mysterious providence called him home to his reward in heaven. Mr. Thomas was a remarkable man, and his Memoir will be read with mournful interest by all who admire simple hearted piety, and love the cause of Missions. It will be eagerly sought by young candidates for the ministry, and indeed by all christians. The Introduction by Dr. Dowling is excellent, and much enhances the value of the work. It is handsomely printed and bound.

The Baptist Scriptural Catechism.

Vo. II. is received from the same publisher. It is an exceilent little book, comprehending almost a body of divinity reduced to questions and answers. It is so simple that children can understand it, and yet very instructive to adults. We commend it to Sabbath schools, and Bible classes.

The Baptist Pulpit. Edited by Rev. J. Belcher, D.D. No. 2. By the same Publisher.

This contains interesting contributions from 21 Baptist ministers, and elegant engravings on steel of Rev. G. W. Eaton, D.D., Prof. in Madison University, and Rev. A. D. Gillette, of Philadelphia. When completed it will make a very valuable work.

The Sacred Mountains. By Rev. J. T. Headley. New York: John S. Taylor.

We have spoken of this popular work before; but now introduce it for the purpose of calling attention to a new edition. We think Mr Taylor has succeeded admirably in getting up a new frontispiece. It is a splendid engraving of Moses on the Mount receiving the law, very appropriate for this work.



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SIMEON OF JERUSALEM AND HIS TIMES.

BY REV. J. N. BROWN.

In passing from the first to the second century of the Christian Era, the most illustrious martyr of Jewish extraction, whose name has been recorded, is Simeon, Bishop of Jerusalem. On the authority of Hegesippus and Eusebius, we are informed that he was the son of Cleophas, brother of Joseph; and consequently was a cousin of our Lord. The exact year of his death is not known, though it is said to have taken place in the reign of Trajan, in the presidency of the consular Atticus, and some time after the death of St. John, the last of the Apostles. We cannot greatly err therefore, if we fix his martyrdom about the year 115. The circumstances which determine our judgment are these. The persecution in which he suffered, is said to have arisen from a popular insurrection. But the earliest Jewish insurrection in the reign of Trajan, was in the year 115. Again we are assured that this memorable man at the time of his death, was one hundred and twenty years of age, and as this fact carries back his birth to five years before the Christian Era, it seems to accord better with his relation to our Lord than an earlier date. Even at this date of his martyrdom, he must have been seventy-five years old when chosen to the pastoral office in the year 70, over the Jerusalem Church, then settled in the city of Pella beyond the Jordan.

The death of such a man, at such an advanced age, awakens some interesting reflections on the history of his times, and especially of the Apostolic Baptist Church, of which he was so long a Pastor. In the absence of the necessary materials for giving his biography in full we hope we shall be pardoned for pursuing the trains of reflection thus suggested.

Born of the family of our Lord, Simeon must have been in his early years a resident with them in Nazareth of Galilee, and intimate with all the persons and incidents with whom we are made acquainted by the four Evangelists. The events of our Lord's early life, the lovely traits of his character in childhood, when "he grew in stature and in wisdom, and in favor with God and man," must have passed under the eye of Simeon to some extent; especially as the death of Joseph soon after the scenes of the first passover recorded in the second of Luke, brought Mary and Jesus, as Neander suggests, into the family of Cleophas, as their future home. How early he became a disciple of Jesus we can only conjecture from the fact that his father Cleophas, and his mother Mary, the sister of the Virgin, are mentioned repeatedly in the gospels among the early and devoted followers of our Lord, and were honored with the first sight of him after

his resurrection. From the account of Luke (Chap.24) we should be tempted to conclude that Cleophas had removed his residence to Emmaus near Jerusalem. This, however, is quite uncertain. Simeon at this time must have been at least thirty-eight years of age. Two of his brothers, James and Jude, were numbered among the twelve Apostles; and though his name is not mentioned, it is by no means improbable that he himself was one of the seventy "other" primitive ministers of Jesus. With the five hundred and ten "brethren" assembled on a mountain in Galilee, he was doubtless present as an eye-witness of his resurrection. With the one hundred and twenty disciples who composed the first members of the Church in Jerusalem, he "continued in prayer and supplication," and shared in the rich largess of the Holy Spirit on the day of Pentecost, that ever memorable day that demonstrated the enthronement of our nature in the person of Jesus on the right hand of God. How sublime, how affecting must that demonstration have been, to one who like Simeon, had been the personal associate of Jesus from his youth, in all the endearing familiarities of home and kindred! In all the glorious scenes of conversion, and all the trying scenes of persecution that followed, from the first arrest of Peter and John, A. D.62, he bore a part with the primeval Church of Christendom, "built on the foundation of the Apostles and Prophets, Jesus Christ himself being the corner-stone." Of all the great Missionary enterprizes of which the Church of Jerusalem was the primary centre, both of impulse and of intelligence for all that period, nothing escaped him. The internal and external relations of the Church must have become familiar to him in their minutest details. In all that season of critical transition, when Judaism was receiving its full and final development into Christianity, when the old fleshly forms and figures in which the true method of salvation had been typified for ages, were seen to become gradually transfigured and as it were glorified, like the body of Jesus on Mount Tabor, by the effulgence of the new light from Heaven, he was permitted to be present at every stage, and feel every struggle, and watch every change from glory to glory, until by means of Paul's Epistles to the Hebrews, A. D. 63, after the martyrdom of James, the transition was complete.

Of the events to which we have now alluded, we gather our information from the New Testament. The history of the Jerusalem Church is recorded in the Acts with sufficient clearness up to the year 50, when the great question of the relations of the Gentile to the Jewish Christian churches was settled, after full deliberation and discussion, by the inspiration of the Holy Ghost, with the unanimous consent of the Apostles and Elders and the whole body of believers. From that time all we know of

its history for thirteen years is collected from the brief account of Paul's visits, A. D. 54 and 58, in the Acts, compared with the Epistles of James, A. D. 61, and of Paul to the Hebrews, A. D. 63. After this latter date we lose the clear light of the New Testament, and are dependent on less certain sources for our knowledge of its subsequent history.

The times were indeed fearful. It seems impossible to doubt that the Christians of Judea, and especially of Jerusalem, must have been affected more or less by the distracted condition of their beloved country. Although well aware from the predictions of Daniel, and of Christ himself, of the approaching overthrow of the city and temple, and detached from all trust in the Mosaic ritual as the ground of their acceptance with God, yet neither their knowledge nor their Christian piety could extinguish their patriotism. Their faith must have sometimes saddened as well as habitually supported them under the trials before them, and which every day were thickening around them more and more, from the procuratorship of Felix to that of Florus. In their ears the cry of the poor maniac, (if he were not a prophet), who at the feast of Tabernacles, A. D. 63, began to fill the streets of Jerusalem, day and night, Sabbath and festival, with the mournful sound of "Woe to the city! Woe to the temple!" must have had a meaning of deeper solemnity, than could have been felt by the unbelieving mass of their countrymen, three years before the outbreak of the Roman war, and seven years before tower and wall, palace and pinnacle, portico and sanctuary, fell prostrate before the fury of the Roman conquerors. They knew the "days of vengeance" were at hand, "that all things written might be fulfilled."

The revolt broke out in the city of Cesarea, A. D. 66, in the second year of Gessius Florus, a monster whose crimes Josephus seems unable to find language to portray, and who to conceal them from the knowledge of the Emperor appears studiously to have provoked it, and took no measures whatever to check its early horrors. "Every where," says Josephus, even then "you could see the cities filled with unburied corpses, and the dead bodies of the aged, mixed with those of children and women, not having even the necessary covering of their bodies." At length Cestius, President of Syria, found it necessary to interfere, and the next year, A. D. 67, in the month of November, Jerusalem was encompassed for the first time by the Roman armies. The conquest of the city was in his power, but bribed by the gold of Florus, the generals of Cestius advised a retreat, which was shamefully effected with heavy loss. At this critical opportunity, the Church of Jerusalem, according to the direction of the Lord, left the devoted city to its fate and fled to Pella beyond the Jordan. Another week, perhaps another day, and their flight would have been inter-

cepted by their own countrymen, who up to that time had not decided upon risking the fearful hazards of a war against the gigantic Roman power.

Pella, the chosen place of retreat, has sometimes, we know not why, been called "a small village." It was in fact, however, one of the ten celebrated cities of the "Decapolis." In the time of the Maccabees it was inhabited by the Syrians, but was taken by Alexander Jannius, the High Priest and King of the Jews, about one hundred and forty years before this time, and destroyed, because its inhabitants refused to submit to circumcision. It had been rebuilt however with new beauty, and if it bore any proportion to the other cities of the Decapolis, particularly Jabesh and Gerasa between which it was situated, must have been large and populous. The ruins of Gerasa, as still seen and described by modern travellers, rise in magnificence with those of Baalbec and Palmyra. Pella was about eighty miles northeast of Jerusalem, and belonged to the jurisdiction of King Agrippa, who took part with the Romans in this war. To this circumstance must perhaps be attributed its safety, as a retreat for the church of Jerusalem. It was situated in one of the finest regions, not only of Palestine, but of the whole world. Nothing can be uninteresting to us, that relates to this chosen spot, where the Mother Church of Christendom found a shelter for nearly seventy years, while Jerusalem was sodden with blood, and "Zion was ploughed as a field."

It was here at Pella, A. D. 70, that the election of Simeon to the pastoral office took place. In the account of this fact as given by Eusebius, (B. iii. c. 11) we have a striking example of the manner and degree in which tradition has disfigured history. After the martyrdom of James, and the capture of Jerusalem, which *immediately* followed, *the report is* that those of the Apostles and disciples of our Lord that were yet surviving, came together from all parts, with those that were related to our Lord according to the flesh. For the greater part of them were yet living. These consulted together, to determine whom it was proper to pronounce worthy to be the successor to James. They all unanimously declared Simeon, the son of Cleophas, of whom mention is made in the sacred volume, as worthy of the episcopal seat there. Here are almost as many errors as words. For, first, there was an interval of eight years, between the matyrdom of James and the capture of Jerusalem. Secondly, there is not a particle of proof that James was ever chosen the Bishop of Jerusalem. He labored there as an Apostle, which is an infinitely higher office. Thirdly, according to this report this important Church was left eight years without any Bishop, though Simeon was there all the time, who was afterwards judged unanimously worthy of the office. Fourthly, we know from the New Testament record that the office of

Elder and Bishop is the same, and that the Church of Jerusalem had many such officers as early as A. D. 44; who are mentioned as distinct from the Apostles repeatedly in Acts xv. Fifthly, even if it were true that the surviving Apostles and disciples met at Pella, as here reported after the desolations of the Jewish war,(which is by no means improbable), and it was by them that Simeon was solemnly ordained as a new Bishop of the Church, yet the *election* of Simeon to that office, according to all previous precedents set by the Apostles themselves, must have been made by the free popular vote of the members of the Church. It is not to be credited that the Apostles subverted the popular constitution of the Christian Church established by themselves thirty years before, under the authority of Christ, its Head. Lastly, that there were other Bishops in the Church of Jerusalem at this very time, is confirmed by the number of names recorded afterwards by Eusebius,(B. iv. c. 5) when speaking of the close of the last Jewish war, in the eighteenth year of the Emperor Hadrian, A. D. 35. The passage is too important to be omitted. "In the meantime, as the Bishops *from the circumcision* failed, it may be necessary now to recount them in order from the first. The first then was James, called the brother of our Lord; after whom the second was Simeon, the third Justus, the fourth Zaccheus, the fifth Tobias, the sixth Benjamin, the seventh John, the eighth Matthew, the ninth Philip, the tenth Seneca, the eleventh Justus, the twelfth Levi, the thirteenth Ephres, the fourteenth Joseph, and finally, the fifteenth Judas. These are all Bishops of Jerusalem that filled up the time from the Apostles until the above mentioned time, all of the circumcision. Now here are the names of fifteen Bishops of Jerusalem of whom the first *two* occupy eight years, and the last *thirteen*, only 20! Every one can see the improbability of this. But if we leave out James, the Apostle, and regard the remaining fourteen not as successive, but as associate Elders of the Church (that is, *bishops*), we shall undoubtedly arrive at the truth of the case. Indeed, Eusebius himself says, "We have *not ascertained in any way*, that the *times* of the Bishops of Jerusalem have been *regularly preserved on record*. So much however have *I learned from writers*, that down to the invasion of the Jews under Adrian, there were fifteen successions of Bishops in that Church, &c." The writers of whom he speaks, it seems in this case had no better guide than a vague and corrupted tradition, corrupted to suit the growing spirit of prelatical dominion in the second and third centuries. It is our duty to sift the wheat from the chaff, and thus restore the early history of the Church to its genuine simplicity. "Bible Episcopacy" we believe in, as of Divine authority. All other Episcopacy is of human origin, and of course is not truly catholic, but sectarian.

One would be glad to know whether the terrible destruction of their city and temple by Titus, had any effect upon the surviving Jews, in promoting their conversion to Christianity. But we have no means of determining this question, other than the words of the apostle to the Romans, thirteen years before, in his prophetic view of his nation: "The election hath ordained it, and the rest were blinded." "Blindness in part hath happened unto Israel, until the fulness of the Gentiles be come in." At least half the nation, probably more of the *adult* population, perished from A. D. 64 to 70. If the positive increase of Christians, by conversion, was no greater, their *relative* proportion would be, in their now depopulated country. But with what tears would Christians wander among its ruins!

But they had other work to do. For as Eusebius observes (B. iii. c. 37.) "the most of the disciples, at that time, animated by a more ardent love of the Divine word, had first fulfilled the Saviour's precept, by distributing their substance among the needy. Afterwards leaving their country, they performed the office of Evangelists to those who had not yet heard the faith, whilst with a noble ambition to proclaim Christ, *they also delivered to them the books of the holy Gospels.* After laying the foundation of the faith in foreign parts, as the particular object of their mission, and after appointing others as pastors of the flocks, and committing to these the care of those they had recently introduced, they went again to other regions and nations, with the grace and co-operation of God. The Holy Spirit also wrought many wonders as yet through them, so that as soon as the Gospel was heard, men voluntarily and eagerly in crowds, embraced the true faith with their whole minds. As it is impossible for us to give the number of the individuals who became pastors or evangelists, during the first immediate succession from the apostles in the churches throughout the world, we have only recorded those by name in our history, of whom we have received the traditional account, *as it is delivered in the various comments on the apostolic doctrines*, yet extant." This last sentence of Eusebius is worthy of special notice.

Three times during the pastorate of Simeon, he was exposed to imminent danger, by the jealousy of the royal house of David, entertained by the Roman government. Under Vespasian first, and afterwards under Domitian, and finally Trajan, rumors were spread, which led to the arrest and examination of the surviving members of that now poor and depressed family, of which Simeon was one. The last of these trials was fatal to him, not however as rebelliously disposed, but as a Christian. According to Hegesippus, this venerable pastor, together with his nephews, the sons of Jude, was accused before Atticus, the Roman governor, at a

time of popular insurrection of the Jews, by the envy of certain heretics. For three days he was put to the torture, which he bore with a serenity that astonished the judge and his attendants in the highest degree. He was at last ordered to be crucified, and at the age of one hundred and twenty years finished his life and labors in like manner as his Lord.

"Great numbers of the circumcision," says Eusebius, "came over to the Christian faith at that time, one of whom, Justus, was his successor." This great revival of religion at Pella, took place we suppose, before, not after, the death of Simeon. The fact is of great interest in either view.

We close this article by an interesting extract from Hegesippus, a contemporary writer, born in the time of Trajan, which throws light upon the general condition of the Christian Church, at the beginning of the second century. It is found in immediate connection with the death of Simeon, whose martyrdom was occasioned by the accusations of certain heretics. Relating the events of those times, he says "that the church continued *until then* as a pure and uncorrupt virgin; whilst if there were any at all that attempted to pervert the sound doctrine of the saving gospel, they were yet skulking in dark retreats. But when the sacred choir of the apostles became extinct, and the generation of those that had been privileged to hear their inspired wisdom had passed away, then also the combinations of impious error arose, by the fraud and delusions of false teachers. These also, as there was none of the apostles left, henceforth attempted, without shame, to preach their false doctrine against the gospel of truth."

The period of transition from the personal superintendence of *inspired* to that of *uninspired* men, must have been indeed a most critical period in the history of the church. But blessed be God, as Christ bequeathed his spirit, so the apostles bequeathed us their writings, to guide the church forever!

A CURIOUS FACT.

A singularly curious and pleasing fact is related by the Rev. Dr. Porter, while he was minister at Washington, Conn. In 1803—4, his church was visited with a delightful revival, and was so greatly enlarged as to need two more deacons. The unanimity of the church was remarkably manifested by the election to the office of twin-brothers, very exactly resembling each other, having joined the church together about ten years before; and having married sisters, who were also members of the church.

LITERATURE.—NO. I.

BY REV. D. C. HAYNES.

LITERATURE has become by a series of victories a mighty giant. Towering in a haughty manner to heaven he stands extending his arms in every direction, scattering from his fingers leaves for the healing or poisoning of the nations. Behold him every where glorying in his strength, and giving his laws with the manner of a tyrant who knows his power and dreams not of repulsion. As far as the imagination can pierce do we see his leaves falling on every hand like snow flakes.

In the form of newspapers, pamphlets, cheap literature, songs, and books of every variety is he covering the earth. The land and the sea over—the city and country—the prairie and the forest, have with one consent bowed their heart to the descent of his storm of paper, and with astounding facility does he pour it down upon them, and yet the demand goes up from every locality for more! more! more!

An intelligent writer of 1842 says: "there are 12,000,000 books, 3,000,000 numbers of periodicals, 300,000,000 of newspaper sheets, and some 500 different ballads and songs circulated annually in the U. States.

A comparison of the issues of the press in our own country and in other countries, shows us how much more active the press is with us. "In Europe, with a population of 227,000,000, there were reported to be 2100 periodical publications; and in our own country with 39,000,000 of population, there were 2200. In Asia, there was one paper for every 14,000,000. In Africa, one for every 5,000,000. In Europe, one for every 106,000. In America, one for every 40,000, and in the United States one for every 10,000." While at the same time a larger number of different works were issued from the press in other countries than in ours, the number of volumes in proportion to the works in ours was greatly larger than in others. "The grand total of all the volumes annually manufactured with us was about equal in number to half the entire population of the land." While I have not the means of stating accurately, the increase of the activity of the press, particularly in our own country, for a few years past there can be little doubt that it has been very considerable. How recently has new life been infused into almost every enterprise; and how have new enterprises been set in motion. "Particularly in the department we are contemplating, how have improvements in the machinery of the press; additional investments in the business; multiplication of writers and the like, probably multiplied the

issues of the press. We are only just beginning to appreciate the remark: "to the making of books there is no end."

This is, in the very nature of the case, an interminable business. In proportion to the issues of the press is its facility for other issues. The more books you make the more you may make; the easier and cheaper and better you can make them. Readers propagate readers; for each one to-day, we have two to-morrow. To prevent the advance of intelligence, which is but the advance of literature, seems as impossible to man as to prevent the globe from turning upon its axis. What we see now, of the almost living and speaking press, is still, compared with what we shall see, as the old stage coach to the rail-road car, and the old mail to the magnetic telegraph.

We come now to other and appalling facts in relation to our literature. "At least one sixth of all the works issued as above, are novels and tales. More than one hundred different works were published and republished in the country, with the avowed object of undermining the public confidence in the Christian religion," to say nothing of the unnumbered quantities of those which have this tendency without avowing it, enemies as much more to be dreaded, as is a snake in the grass, than one that crawls boldly out to attack you on the open plain.

It is speaking entirely within the bounds of probability, to say that by far the largest portion of our literature is of any other more than of a moral or religious influence. The mass of leaves falling every where, are spotted with corruption, while unnumbered quantities of them are not spotted because corrupted throughout.

"There have been newspapers circulated in Christian America, that would have been hailed in the cities of the Plain, on the day when the avenging fires fell from heaven, as the utterance of no uncongenial spirit, the work of men morally acclimated to breathe that atmosphere of putridity and death. There have been seen as editors, men whose hearts seem to have become callous, and even ossified, in the exercise of their vocation, alike hardened in feeling and corrupt in principle, men who had no mercy, no conscience, no shame. And such men have been not only suffered but applauded, courted and bribed, while "a reading public," to use a phrase of the times, has been found to gather eagerly around the moral slaughter-house over which such spirits presided; and has delighted itself in snuffing the fumes of each fresh sacrifice, feeding on the garbage and drenching their souls in the puddles there supplied. The extent of the moral taint already spread from such foul sources of corruption, who can estimate? Were such to become the pervading and controlling spirit of our literature, that literature and the society which

sustains it must collapse, and perish, a loathsome mass of festering corruption."

There is a kind of literature generally overlooked in our estimates of good and evil from this source, which no doubt has a most potent influence. The term literature, in its widest sense, includes all real as well as all written and printed communications, in prose and poetry. Many who see and feel the influence of our collossal corrupt literature, little imagine how mighty is the influence of that class, which, in its apparent insignificance, is hardly perceived. "The trivial and ephemeral as they float by in glittering bubbles to the dull waters of oblivion, may yet work irreparable and enduring mischief, ere their brief career ends; and the result may continue vast and permanent when the fleeting causes shall have long gone by. Who now reads Eikon Basoilike, the forgery of Bishop Garden?

Yet, that counterfeited manual of devotion is thought to have done much in bringing back the House of Stuart to the English throne. Who in this age knows the words of L'Mibullero. Yet the author of that street ballad, now forgotten, boasted of having rhymed by his song the Stuarts out of their kingdom. Thus a fingered prayer book aided to restore a dynasty, as the ragged rhymes of a street song helped to overturn it. We err grievously therefore if we suppose that the frivolous is necessarily uninfluential, and that when the wind passes the effect also passes with it. According to eastern belief, the plague that wastes a city may be communicated by the gift of a glove or a riband. The spark struck from the iron heel of a laborer, may have disappeared ere the eye could mark its transient lustre, yet ere it expired it may have fired a train which explodes a magazine, lays a town in ruins, and spreads around a wide circuit, alarm, lamentation, bereavement and death. Trifles have no trivial influence. What is called the written literature of the age may be thus evanescent, yet not inefficacious. By its wide and rapid circulation it may act more powerfully in society than do graver and abler treaties; and its authors, if unprincipled, may thus deserve but too well the title which the indignant Nicale gave to the comparatively decorous dramatists and romance writers of France in his own time, that of "public poisoners."

There is shrewd experience in the remark: "let me write the songs of the nation, and you may write its laws." And we do well to take heed to the principle thus developed, which the least reflection will show to be of so wide application. No one can estimate the good done by even a few stanzas of beautiful poetry, into which some important truth is interwoven, nor the mischief done, provided that which is interwoven is some attractive but sensual error. "Just before Bishop Heber embarked for India, he was engaged to preach a Missionary Sermon, when the minister

of the place told him the choir had no suitable hymns to sing, and begged the Bishop to write one for them. He sat down at once and wrote that glorious hymn, 'the Missionary Hymn,' of which the first draft was so perfect, that only one unimportant alteration of a single word was made." Who now can compute the interest of those lines thrown off in a few moments, and expected by their author to live perhaps as long? And ah! how often have lines of soul-stirring, eternity-enduring influence followed the pen of thoughtless man, which have continued to corrode the souls of numerous readers, and infuse the rivers of eternal corruption to live and fester there forever. It is appalling to reflect how many are thrown down by a collossal corrupt literature, while the taste and morals of our very children are ruined in the process of ripening, by an infantile, sickly, and hardly noticed class of publications.

The present period may be characterized, to speak as well of it, in pointing out its defects, as possible, as a frivolous period. Our museums, collections of curiosities, had well nigh died out for want of patronage, when their managers, shrewd observers, brought to their aid the theatre, until now the former is quite lost in the latter, and we have come to have a class of orthodox theatres, under the more trivial cognomen of museums. The same spirit pervades every thing. That it pervades literature I hardly need stop to show—nor with greater force than in Cowper's day, is it then that—

> "Authors hear at length one general cry,
> Tickle and entertain us or we die.
> The loud demand from year to year the same
> Beggars invention and makes fancy tame,
> Till farce itself most mournfully jejune,
> Calls for the kind assistance of a tune."

"Mother Goose Melodies," of numerous kind, all however descendants of the original animal, were never more sought by tender anxious parents for their promising children than now. "Baron Munchausen" and "Sinbab's the Sailor." For boys, and auburn hair, and love, for the young people, are in demand at an increasing rate, even in this intellectual day. Thus are even poets carried away with the folly of the day, with fratracidal hands, striking down at one fell blow, the intellectuality, and respectability, the mind and soul of their offspring.

TO BE CONTINUED.

A SAD STORY OF GAMBLING.

A few years since, Mr. Green, the reformed gambler, took passage on board a steamboat at Louisville, bound for New Orleans. A short time after the boat pushed off, it was discovered that there were no less than twenty gamblers on board, and much dissatisfaction was expressed, because so many had chosen the same boat. It was soon agreed that ten or fifteen should return on shore at the first opportunity, and wait for another boat. Shortly after Mr. Green's attention was arrested by a young man, looking anxiously upon the departing gamblers. He was pale and agitated, and a tear-drop glistened in his eye. His whole appearance was so remarkable, that even Green became excited and interested. He sought the youth, and asked him whither he was going? He replied that he "knew not where," and as if to shun further notice, left the deck, and descended into the cabin.

Green still more curious, followed him, and by the expression of sympathy, finally induced him to unbosom himself. He said that his first reply was correct—that he really did not know whither he was going. He was the son of reputable parents in Boston, and had left that city a few weeks before for the purpose of visiting Louisville, "which place," he continued, "we have just passed." The reasons for this course were sad ones. He had a sister at Louisville, who had married and removed thither, while he was yet a child. The death of the sister's husband had induced her to write for her brother to come on, to protect her in her widowhood, and assist in settling up the estate. His parents provided him with all the necessaries for his journey, and gave him permission to tarry a few days at New-York and Philadelphia, should he think proper, and also gave him about two hundred dollars in money. All went smoothly and pleasantly until he arrived in Philadelphia. Here he took lodgings at a leading hotel, and soon formed an acquaintance with two young men of genteel exterior, plausible manners, and captivating address. Accompanied by them, he, during the day, visited several of the leading institutions, and at night accepted an invitation to play a game of whist, the only game of cards with which he was familiar.

Several days and evenings were occupied in a similar manner. He then determined to continue his journey, which he did, by taking passage in one of the lines for Pittsburgh. On appearing at the depot next morning, he was delighted to find his two companions. They also had business West, and they regarded it as a pleasure to have so agreeable a companion. After exhausting the ordinary topics of the day, the game of whist was again thought of and renewed. They first played for the cards, then for liquor, and finally for small sums of money. The youth became

united, and ere they reached the iron city, he had lost every dollar that belonged to him, with the exception of a sum just sufficient to pay his passage to Louisville. But again the strangers made their appearance on board an Ohio river steamer, and in hope of recovering what he had lost, the deluded young man played again, when his gold watch was the sacrifice On arriving at Cincinnati he was nearly mad. He then bethought himself of a package which his mother had confided to him for his sister. He sought for it in his trunk, found and opened it. It contained a necklace as a love gift, and an unsealed letter, in which was enclosed a bank note for one hundred dollars.

Still tempted by the demon of gambling, and still anxious to regain what he had lost, he returned to his vile companions and whist. He played hour after hour, lost the money, and then staked and lost the necklace. At this point, the horrors of his situation were indescribable. Louisville was at hand, but how could he meet his sister! How could he explain his folly, his infatuation, his crime! He had left home with a good name, on a mission of sacred duty, and he was now a thief and a robber. He had misemployed funds given under hallowed circumstances, and his condition was indeed desperate. Confused and perplexed, he at last determined to rush from the boat, leave the rifled package at the house of his sister, return and follow the fortunes of the gamblers, who had tempted and betrayed him, in the hope that they would not be so heartless as to throw him off. But this hope was of short duration, for they were among the party that left the boat as above described, in consequence of their being too many of the fraternity on board.

Green advised him to return to his sister and make a frank confession —but his heart failed him—he had not the moral nerve. He gratefully accepted a slight loan from Green, and soon after departed

Two years rolled by. Green was again on the Mississippi, a passenger on the steamer Mediterranean, on her way from Orleans to Lousisville. An accident happened by which he was induced to stop near Plaquemine. While there, a fellow passenger remarked that he had just witnessed a horrible sight upon the forward deck of the boat.

"Ah!" exclaimed Green—and immediately proceeded to the spot designated. He there beheld five men in chains—convicts on their way from New-Orleans to Baton Rouge, where the State Penitentiary of Louisiana is located.—Among them was the wretched youth whose unfortunate journey from Boston to Louisville, we have here so hastily described! He had but a few days before been convicted of forgery, and sentenced to the State Prison for five years! This, gentle reader, is no fiction, but a true story, and the moral it conveys of the danger of gambling, cannot be mistaken.

CYPRIAN.

THE FIRST INSTANCE OF POURING FOR BAPTISM ON RECORD.

BY THE EDITOR.

NEXT after Origen, Cyprian was the most distinguished father of the Christian Church in the third century. There were some others, however, who flourished after the former, and before or were cotemporaneous with the latter, whose holy zeal, learning, toils and sufferings for Christ render it highly proper that their names should here be mentioned.

The first is *Julius Africanus*, whom as an interpreter of the Scriptures the historian Socrates ranks with Clemens Alexandrinus and Origen.* Most of our limited information concerning this divine we obtain from Eusebius. He was probably born in Nicopolis, formerly called Emmaus, in Judea, and is supposed to have died about A. D. 232, at an advanced age. We have no evidence that he was a martyr. He was author of several valuable works, a few fragments of which are now extant.†

Hippolytus is represented as having flourished in the reign of Severus, A. D 222. It is uncertain where he was born, or where he closed his earthly toils. He probably spent a part of his life in the east, and a part in the west, not far from Rome. He was a voluminous writer and commentator. Fabricius has published all of his writings extant in two folio volumes. It is generally conceded that he died a martyr to the blessed cause which he embraced and so ably advocated.

Gregory of Cæsarea.—This father was born at Cæsarea, in Pontus, of heathen parents, near the commencement of the third century. He was surnamed *Thaumaturgus*. His original name was *Theodorus*.—His father died when he was fourteen years of age, after which time his mother and her children became nominally christians. *Theodorus* afterwards became a pupil of Origen, assumed the name of *Gregory*, and applied himself to the study of the Bible with assiduity during eight years. He returned to Pontus, and became pastor of the church at New Cæsarea. When he commenced his labors as pastor, he found only seventeen Christians in his native city, and when he died there were only about the same number of Pagans in it. In the year A. D. 250, a severe persecution of Christians arose under the emperor Decius, in which Gregory and his flock suffered very much. At about the age of 64 or

* Hist. Eccles. l. ii. c. 35.

† See Euseb. Hist. Eccl. vii. c. 31

65, during the last half of the third century, he was called from his labors on earth to his reward above.

Dionysius the Great.—This divine was early converted to christianity by the instrumentality of Origen at Alexandria. He became a presbyter in that city, and afterwards was placed at the head of the catechetical school, A. D. 232. When Heraclas died, A. D. 248, he succeeded him as pastor of the church in Alexandria. He lived in a time of severe persecution. Many Christians at Alexandria and other places were plundered, assaulted, hunted like wild beasts and murdered. Dionysius himself was arrested by Decius, and suffered for more than a year and a half with his people. A. D. 257 the Valerian persecution broke out, and for nearly two years Dionysius was in banishment, carried from one place to another, enduring great sufferings. Finally, A. D. 265 he died undoubtedly prepared for an inheritance in heaven. He wrote many valuable works, some of which are extant.

In his fifth epistle to Hystus, he speaks of baptism, and relates the circumstance that one, who had long been in the habit of assembling and communing with the brethren, happening to be present at a certain time when some were baptized, and listening to the questions and answers in their examination, came to Dionysius, weeping and saying that he had never received such baptism.* This shows clearly that at that time those who were received as candidates for baptism were examined, *questioned*, and returned answers, and of course were persons who had come to years of understanding. The individual referred to had received the baptism of "*heretics*," he said, which "was nothing like this, and had nothing in common with it." Dionysius evidently practiced *believers' immersion*, and the person alluded to did not consider his own baptism valid, and wished his pastor to baptize him in the right way.

Methodius, was bishop of Olympus, or of Patara in Lycia, and at a subsequent period in Tyre. Jerome ranks him among the popular writers. He lived during the last half of the third century, and after suffering severe persecutions became a martyr under Diocletian, at Chalcis in Greece, probably about A. D. 311.

Thascius Cæcilius Cyprianus was a native of Carthage, in Africa.—He was born of heathen parents about A. D. 200. Until the age of 44 or 45, he was rather dissipated, though a teacher of rhetoric, and a man of considerable talent. He was converted to christianity A. D. 244 or 245, by means of a presbyter of Carthage, named Cæcilius, whose name he assumed. No sooner did he become a Christian, than he gave his

* See Euseb. Hist. Eccl. lib. vii. c. ix.

property to the poor and devoted himself to the study of the Bible, and Tertullian's works. Soon after his conversion he became a presbyter, and afterwards pastor of the church in his native city. He suffered much in the Decian persecution, and was obliged to leave Carthage and live in concealment for more than a year. A. D. 257 the Valerian persecution commenced with great violence, and Cyprian was banished to Curubis. Many of his brethren endured the severest trials—often tortures worse than death. Multitudes of Christians throughout the Roman empire became willing martyrs, among whom were Sixtus, pastor of the church at Rome, Laurentius, a deacon at Rome, who was roasted before a slow fire, and other eminent men. A. D. 258, Cyprian was recalled from banishment, and condemned by Maximus, the new governor, to be beheaded, which terrible sentence was speedily executed.

This father only lived twelve years after he embraced christianity; but during that period he accomplished much good in the cause of his blessed Master. He was a practical man rather than a profound scholar, though he was an extensive writer, having composed 81 Epistles, 14 Treatises which are considered genuine. His style is ardent and animated, but not polished or very perspicuous. Cyprian's writings are especially interesting to Baptists, as he presents the first instance on record of *pouring* for baptism. It appears that the idea prevailed that baptism was essential to salvation, and a most grave question came up, viz., whether a person, who was sick and not able to be baptized in the usual way, i.e. by immersion, could be baptized by *affusion* or *pouring*, (*"perfusus."*)—About this time, there was also a controversy in reference to Novatian, a presbyter of Rome. He maintained that those Christians, who had fallen from their faith in the Decian persecution should not be restored, while Cyprian, Cornelius and others maintained the opposite.—There was then no pastor in the church at Rome, in consequence of the death of Fabian, who had occupied that post. Novatian and Cornelius were rivals; but the latter was elected bishop or pastor of that church. In this election there were two parties formed by the controversy in respect to restoring the fallen. On the one side it was maintained that they should be restored after due punishment and repentance, and that if they were dangerously sick, they should be *immediately* restored. Some, among whom was Cyprian, maintained also that they could only be purified from their error by baptism.* In course of this controversy, the objection was presented to the election of Novatian as bishop, that he had not received valid baptism. Cornelius says of him:

* Euseb. Hist. Eccl. L. vii. c. 3.

"When attacked with an obstinate disease, and being supposed at the point of death, he was baptized by aspersion (περιχυθεντα) in the bed on which he lay; if, indeed, it be proper to say that one like him did receive baptism." ***** "It was not lawful that one baptized in his sick bed by aspersion, as he was, should be promoted to any order of the clergy."* Cornelius here intimates that Novatian's baptism could hardly be considered as any baptism at all. Evidently, in his estimation, affusion was neither apostolical baptism nor the usual mode in his time. Magnus, a countryman, inquired of Cyprian,† whether those who, like Novatian, were baptized when in bed, must be baptized again, should they recover "as they were not baptized by bathing but by affusion." (eo quod aqua salutari non loti sunt sed perfusi.) Cyprian doubts in respect to it, and says that each one must settle it for himself. He presents the plea of *necessity*. "When there is a *pressing necessity*, with God's indulgence, the holy ordinances, though outwardly abridged, confer the entire blessing upon those who believe." Cyprian undoubtedly had the same views in respect to apostolical baptism which Baptists have, and he would only allow a variation from the primitive mode in case of *pressing necessity*. He believed baptism to be essential to salvation, and if a person was sick he might, to save his soul, receive the rite in some other way. He pled no ambiguity in the word, like some modern divines. He did not say that it meant *to wash*, *to pour*, or *to sprinkle*. Nor did he refer to Christ, or the apostles, or tradition as authority; but to Levitical sprinklings in the old Testament, and the moral cleansing indicated by the application of water.

In the case of Novatian, we have the first instance on record in which pouring was employed for baptism. And the terms used in Greek and Latin (περιχυθεντα, *perfusus*,) signify not sprinkling a few drops of water upon a person, but *pouring* it all around the body. After pouring was allowed, it was very easy to proceed a little further from the primitive mode, and make sprinkling answer. But with all the authority of Cyprian and the strong apparent necessity of a variation from apostolical baptism, pouring and sprinkling were not fashionable for many years afterwards. Cyprian, Origen, Tertullian, and Irenæus, if they could be here, would shudder at the daring of some modern Pædobaptists, who assert as a fact or even intimate that there was a possibility that pouring and sprinkling were practised, approved by or *known* to the apostles.

* Euseb. Hist. Eccl. L. vii. c. 43. † See Epist. 76.

THE BIBLE CLASS.

BY REV. DR. BELCHER.

How often does God secure the whole glory of our success to himself, by giving that success most unexpectedly, and under such circumstances that we cannot possibly claim credit arising from it!

Many years have elapsed since I instituted a Bible class, which I held in my vestry or lecture room, in London, every Thursday evening. For a number of weeks from fifty to sixty young persons were usually present, and hopes of good being effected were sanguine. A stormy evening occurred, and I suffered from unusually depressed spirits. I felt much disposed to stay away from the meeting altogether; but at length I summoned resolution and went. Never did my soul feel more bowed down than during the walk of a mile to the house of God that evening. At length I arrived there, and found around the fire nine young persons, three of whom were members of the church, but none of the others had ever given any hope of their piety. I laid my little text book on the table. I was ready to weep.

"Hath God forgotten to be gracious?" seemed to be my soul's enquiry. I sat awhile, but no more entered, and my class took their seats, ready for the engagements of the evening. But I was long in deciding what to do; my little book seemed offensive to me; and I was ready to abandon all effort, so hopeless did every thing appear. In the sincerity and simplicity of my soul, I began to tell my young friends my feelings I told them that I had commenced these meetings hopefully, but where now were their attendants? The theatre and the ball room at that moment were crowded, but who cared for their souls? As I proceeded my feelings warmed, and words and tears testified to the power of religion. I then spoke of the importance of personal piety, and plainly expressed my fears that the majority present were destitute of it. I appealed with tenderness and pointed to each of my hearers, and after a short time we were all bathed in tears. I proposed that we should all pray and in a moment all fell on their knees, a posture never before seen among us. God was indeed with us. I rose and all were clinging around me, saying, "Speak to us again; we cannot go home yet," and again did we talk, and again did we bow the knee before God. Eternity will never erase the feelings of that night. At ten o'clock all left the house of God, powerfully affected, to spend yet a season in holy retirement. Such was the blessed result, that I baptized within three months all who attended that hallowed exercise, who had not professed religion. Yes, the

whole six declared that evening to be the turning point in their lives, and thus were they brought to decision in the cause of God. "Beloved brethren, be steadfast, unmoveable, always abounding in the work of the Lord; forasmuch as ye know that your labor is not in vain in the Lord."

THE HOUR OF JOY.*

Nor in pleasure's gilded halls
Were my hours of gladness spent,
Not where the sound of flying feet
With the voice of mirth was blent,
Not where music floated forth
Or Science held her sway,
Or fancy with her magic wand
Wafted the mind away.

But, oh! it was the solemn hour.
When the spirit plumed her wings
To leave the shores of this care-worn earth,
For a world of brighter things.
When low I laid on a bed of pain,
And waited for coming death;
And weeping ones stood near to watch
My last, expiring breath.

For to my weary eyes were ope'd
The raptures of the blest,
The Saviour stood beside me then,
And bade me think of rest;—
Of the rest that remains for those who joy
In the hope which he has given,
And look to him with humble trust
To lead their souls to heaven.

I knew in the hour of youth and bloom,
I had yielded my heart to him;
And he would not forsake the child he loved
When the star of life grew dim.
So I was calm; and doubt and fear
Were driven far away;
And my heart rejoiced in a Saviour's love,
In the hope of endless day.

Let the worldling joy in his store of wealth,
The Moralist in his creed;
Be mine the Christian's holy hope—
The Christian's holy meed.
When the hand of death is on my brow,
When the powers of nature fail,
I will trust in my Saviour's pard'ning grace
And his coming with rapture hail.

T. B. L.

* These lines were written by a lady on being raised from the borders of the grave.—Ed.

BALAAM AND HIS ASS.—Numbers XXII. 21—34.

Old Thomas Fuller, a quaint, witty, and excellent divine of the seventeenth century, exclaims, "How fruitful are the seeming barren places of scripture! Bad ploughmen that make balks of such ground. Wheresoever the surface of God's word doth not laugh and sing with corn, there the heart thereof within is merry with it; affording, where not plain matter, hidden mysteries."

It appears that these remarks were suggested by his having heard a preacher discourse on "Balaam and his Ass." The old man says, "I wondered what he would make thereof, fearing he would starve his auditors for want of matter." He then goes on to give the four observations hereafter quoted.

Taking up the Bible, after having read this passage from Fuller, I examined the narrative, and began to deduce from it the truths which it appears to teach; and as Bunyan says:

> "Still as I pulled they came; and so I penned
> Them down; until at last they came to be
> For length and breadth, the bigness which you see."

Should a perusal of these lessons impress their readers with the importance of meditating on the law of the Lord, and of deriving from it spiritual food, their writer will not regret the temporary indisposition which confined him to the house and drove him to thought for the occupation of his time.

On the narrative to which we have referred, we ask leave to make the following observations:—

I. Good men may have bad descendants. Neither the Jewish nor Christian commentators are agreed as to the ancestry of Balaam; but it would appear that if he did not descend from Lot, he did from Shem. Grace does not run in the blood.

II. A man may have eminent gifts and stand high among men, who has no grace, and who cannot, therefore, be acceptable to God. Balaam had great talents, but was very wicked.

III. Wicked men may accomplish the gracious designs of God. So Balaam, who was equally wicked and foolish, blessed the people of Israel.

IV. A man may be invested with honor, and live in ease though God be against him. Balaam rode on his ass, attended by his servants, when his life was in danger for rebellion against Jehovah.

V. The power of God is boundless. He can compel an ass to speak and make sinners utter truths which he thoroughly hates.

VI. The meanest creatures may accomplish the divine purposes. An ass reproved a prophet, and conveyed lessons to mankind to the very end of time.

VII. "The worst men may have a good title to their own goods. Balaam was a sorcerer, yet the ass confesseth he was *his*."

VIII. "The silliest and simplest, being wronged, may justly speak in their own defence."

IX. The reproof of sin often comes from unexpected quarters. Balaam did not expect a lecture from his ass.

X. God is unspeakably kind in his dealings with sinners. Rather than man shall go unobstructed to ruin, he will work a miracle.

XI. "When the creatures formerly officious to serve us, start from their wonted obedience, (as the earth to become barren, and the air pestilential,) man ought to reflect on his own sin, as the sole cause thereof."

XII. "They who have done many good offices, and fail in one, are not only unrewarded for former services, but punished for that one offence." Balaam had long rode his ass, who had never before offended him, but how angry was he with that poor animal now!

XIII. When we meet with an obstruction while we are doing wrong, we ought to pause and reflect, rather than obstinately to persevere. Had Balaam done this, he would have escaped the reproof he met with.

XIV. Man may make great pretensions to knowledge and wisdom, and yet commit most aggravated wickedness. An ass had to "reprove the madness of the prophet."

XV. God will impress man with the fact that the tongue is under *his* control. The miracle performed on the tongue of the ass, making it to speak, was not greater than that afterwards performed on Balaam himself, constraining him to bless those whom he wished to curse.

XVI. Man ought not to be proud of visions, whether real or pretended; for Balaam's ass saw more than they ever did.

XVII. God may be about to strike his enemies when they do not expect it, and neglect the indications of his providence. Balaam did not suspect danger, even when on the very brink of death.

XVIII. The enemies of God, in the very midst of their sin, may have their attention arrested, and be compelled to tremble and fear punishment.

XIX. The more sinners are checked in their career, the more resolutely they sometimes set themselves against reproof. Balaam first smote

the ass, probably with a small stick; then struck it with his rod of divination; and then wished for a sword with which to kill it.*

XX. The enemies of God, though filled with rage, are often destitute of power. Balaam would have killed the ass, but he had no sword, nor had he power to use one could he have obtained it.

XXI. The opposition of sinners to God and holiness urges them on to such a state of blindness, that miracles may be performed without leading them to reflection. Balaam did not seem surprised, even by an ass speaking. The Jews wanted a sign to induce them to receive Jesus as the Messiah; and when he even rose from the dead they rejected him.

XXII. If Balaam felt guilty when reproved by an ass, what shall be the state of the sinner's conscience, when his sins shall be set before him by the Omniscient Judge at the last day?

XXIII. The enemies of God shall, sooner or later, become acquainted with his arrangements for their punishment. Balaam's eyes were opened, so that he saw and heard the angel of the Lord.

XXIV. Though the angels of Jehovah—especially the angels of the covenant, delight in ministering benevolence to man, yet are they ready to co-operate with God in the punishment of his enemies.

XXV. When sinners are accused of transgression by the servants of heaven, they are unable to make an excuse for it. Balaam confessed his crime to the angel of the Lord, though he evidently did not hate it.

XXVI. Covetousness will lead a man into all sorts of evil. Balaam was cruel, became alarmed, and proposed to return to his place; yet resisted conscience, persevered in his evil course, devised new temptations to draw Israel into sin, and at last awfully perished in his guilt; all for "the wages of unrighteousness."

XXVII. Sinners easily deceive themselves. When Balaam told the angel of the Lord, that he would go back if his journey displeased him, he probably thought himself secure; but how did his whole subsequent conduct give the lie to this profession!

XXVIII. There can be little doubt but that the angel of the Lord who met Balaam was Christ himself. How many others has he met, ex-

* It is often amusing to read the anecdotes connected with the exhibition of Popish relics. I have somewhere read of a priest exhibiting, among other things equally valuable, a sword, which he declared to be the one with which Balaam struck the ass. The spectator, however, happened to be wiser than the spiritual showman, and reminded him that Balaam did not possess a sword, but only *wished for one*. The priest, nothing abashed, retorted, "You are right; and that is the very sword he wished for."

postulated with, and threatened; who, with a spirit and with motives resembling those of Balaam, persevered in their sins, till they went down to eternal destruction!

XXIX. The purposes of the wicked against the people of God must fail. Balaam desired to curse Israel, but he was compelled to bless them.

XXX. Sinners are free agents in their own destruction. Balaam was admonished, warned, and threatened; yet he voluntarily and of choice went on in sin till ruin overtook him. Of sinners Solomon has well said, "Madness hath filled their heart."

XXXI. When we are tempted to think that we are too feeble to do good, let us be encouraged to try, by the recollection that even an ass, acting under divine direction, performed the will of God. And—

XXXII. When we have been useful in accomplishing the will of Heaven, let us not be unduly exalted. We could have done nothing without God, and when he works with them, a silly ass and an eloquent apostle are equally efficient.

ORIGIN OF THE ANXIOUS SEAT.

WHAT is now called the anxious seat, that is a pew or pews which are usually kept empty till the sermon is done, when the preacher invites those who are anxious to enjoy the blessings of salvation, to come forward and occupy the anxious seat for prayer and counsel, had its origin, quite undesignedly, from the conduct of a venerable Baptist minister in the South.

The Reverend Jeremiah Vardeman, of Kentucky, was a very pious, able, and successful minister. His holy soul overflowed with zeal for the conversion of sinners, and his "many tears" deeply affected his hearers. When he had closed his sermons, he would often descend to the platform, and with wet cheeks and trembling hands, the noble, powerful looking man would survey his congregation as so many lost children, and would say—and every body felt his simple sincerity—"Now, poor sinners, I am going to pray that God, my Master, will show you his mercy; if any poor soul feels his lost condition, let him come and stand by me, that so my own heart, and the hearts of Christians may be suitably affected while entreating the Lord on your behalf." Frequently a number of persons would leave their seats and thus be found standing before the pulpit. In *his* hands the plan succeeded, but in very many instances imitators have done much mischief. B.

THE YOUNG GLEANER.

BY FRANCIS C. WOODWORTH.

SEE ENGRAVING.

Thus a gleaner was repining,
As she sat her down to rest,
Summer's sun above her shining,
Winter lowering in her breast:—

"Why am I so poor and lonely,
In a world so full of joy?
Must I then, a menial only,
Ever thus my life employ—

"Forced to toil from morn till even,
In the sunshine and the rain,
Scorned by men, unloved by Heaven,
For one meagre sheaf of grain!

"Yet with such a life before me,
Oft my mother used to say,
'God is kind, and angels o'er thee
Watchers are by night and day.'"

Heard she then, that weary maiden,
Words that seem'd from heaven addressed:
"Come to me—though heavy laden,
I will give thy spirit rest."

Then the maiden's toil grew lighter,
Ceased for aye her tears to flow;
Then her sunny face beamed brighter,
For it caught a heavenly glow.

Toils she now from morn till even,
In the sunshine and the rain,
Blest to be beloved of Heaven,
Though a gleaner 'mid the grain.

Monthly Record.

NEW BIBLE SOCIETY.—A meeting was held May 28, in this city, composed of those who are in favor of a new version of our English Bible, and the following resolutions were passed;

"Whereas, the mind and will of God, as conveyed in the inspired originals of the Old and New Testaments, are the only infallible standard of faith and practice; and therefore it is of unspeakable importance that the sacred scriptures should be faithfully and accurately translated into every living language:

And whereas, a Bible Society is bound by imperative duty to employ all the means in its power to insure that the books which it circulates as the revealed will of God to man, should be as free from error and obscurity as possible:

And whereas, there is not now any general Bible Society in this country which has not more or less restricted itself by its own enactments from the discharge of this duty: Therefore

Resolved, That it is expedient to form a voluntary association for the purpose of procuring and circulating the most faithful versions of the sacred scriptures in all languages.

Resolved, That in such an association we cordially invite all persons to cooperate with us, who embrace the principles upon which we propose to organize, without regard to their denominational positions in other respects."

On Monday afternoon, June 10th, a meeting occurred at the Baptist Tabernacle in this city for the purpose of organizing a new association for the translation of the Bible and its circulation in all lands. Rev. Dr. Cone in the chair. E. S. Whitney was chosen Secretary. Dr. Cone stated that they wished to be considered as entirely a voluntary association, not representative, not ecclesiastical, not amenable to conventions, associations or churches. The Constitution, which had been previously prepared, was adopted in order. The leading articles are the following:

ART. I. The Association under this Constitution shall be called "*The American Bible Union.*"

ART. II. Its object shall be to procure and circulate the most faithful versions of the Sacred Scriptures in all languages throughout the world.

ART. III. It shall be composed of annual messengers, life members, and life directors. Annual messengers may be sent by churches, or any other co-operative bodies, on the payment of ten dollars into the treasury of the Union; and they shall have all the privileges and powers of membership under this Constitution for one year. Life members shall be constituted such by the payment of thirty dollars, and shall be entitled to speak and vote in all the meetings of the Union, subject only to this Constitution, and to such rules of order as the Union shall adopt. Life directors shall be constituted such by the payment of one hundred dollars, and in addition to the rights of membership, shall be entitled to seats in the Board, with all the privileges of managers, except that of voting.

ART. VII. The Executive Board of the Union shall consist of twenty-four managers; together with the officers of the Union, (who shall be ex-officio members of the Board,) excepting the Vice Presidents. The managers shall be divided into three equal classes, of which, at the organization of the Union, the

first shall be chosen for one year, the second for two years, and the third for three years; and at each subsequent election eight managers shall be chosen for the term of three years.

ART. XV. The Board shall have power to employ agents, translators and colporteurs; to fix the compensation of all the salaried officers of the Union; and to take such measures as they shall deem necessary in making known the character and claims of the Union; in the collection of funds; in obtaining the most faithful versions of the Holy Scriptures in every language; and in distributing them throughout all lands, subject, at all times, to the special instructions of the Union.

ART. XVIII. All moneys or other property given for specified objects, shall be appropriated according to the will of the donors, provided such an application shall not be contrary to this Constitution, nor to the object or special instructions of the Union; in which case they shall be returned to the donors or to their lawful agent.

ART. XX. This Constitution may be altered by two-thirds of the members present at an annual meeting of the Union; provided only that no alteration shall be made in the Second Article, which defines the object of the Union, without a unanimous vote, and one year's previous notice.

The Address, which had been prepared and printed, was then read by W. H. Wyckoff, Esq.

The following officers were chosen as reported by Rev. I. R. Steward, chairman of the nominating committee:

President—Spencer H. Cone, D.D. *Vice Presidents*—Archibald Maclay, D.D.; Hon. Isaac Davis, Massachusetts; Rev. W. C. Duncan, New Orleans; William Crane, Esq., Baltimore; Prof. George W. Eaton, D.D., Hamilton, N. Y.; Hon. Thomas Swain, Pemberton, N. J.; Eli Kelley, Esq., New-York; Rev. Alonzo Wheelock, New-York. *Corresponding Secretary*—William H. Wyckoff.—*Recording Secretary*—E. S. Whitney. *Treasurer*—Wm. Colgate. *Auditor*—Sylvester Pier. *Managers*—For one year: Geo. W. Abbe, Benj. M. Thompson, Thomas Armitage, Joseph W. Borden, Wm. S. Clapp, H. J. Eddy, Wm. Hillman, and Wilson G. Hunt. For two years: Orrin B. Judd, John M. Ferrier, Samuel R. Kelly, Wm. D. Murphy, Eleazer Parmly, Peter F. Randolph, and S. S. Relyea. For three years: Stephen Remington, John W. Sarles, Jas. M. Shaw, Ezra Smith, Thos. Thomas, Jas. H. Townsend, John R. Wells, and A. C. Wheat.

Rev. H. J. Eddy offered the following resolution, which was passed:

"*Resolved*, That no corrected version of the English Scriptures shall be published by the Board until it shall have been authorized by the Union.

The meeting was continued in the evening, and addresses made by brethren Cone, Radford, and Armitage. The contributions for the Union, chiefly by constituting life directors and life members, amounted to $5,823 33.

We have, then, another Bible Society claiming patronage. It has been said by some that the principle upon which this Society is to act is different from that set forth by Dr. Cone and brother Wyckoff previously to their separation from the American & Foreign Bible Society, and these brethren have united in the movement with that understanding. But we cannot look upon it in that light. Whatever may be surmised upon the subject, there is no kind of doubt that the un-

wavering intention is to translate the word *baptizo* by *immerse*. This must be done at all hazards. That this is the intention we shall believe until we see it disclaimed by Dr. Cone or brother Wyckoff. Well now, they had a perfect right to form an independent association, and still have a right to advocate it. We should rejoice to see a hundred societies circulating the Holy Bible. But certainly when a society is formed for circulating a new Bible, we ought to inquire what effect the movement is likely to have upon the harmony of our churches. We will suppose that a new version is issued with the word *baptizo* translated *immerse*, as we presume will be the case. Agents are sent to the churches by both societies to collect funds. Some members of each church will pay their money for one society, and others for the other society. This may all be done without much discord; but by and by comes the tug of war. The question arises in each church, which Bible shall be adopted for the pulpit? Those members who have contributed to pay the expense of issuing the new Bible will of course wish for that, and those who have continued to contribute to the funds of the old society will insist on having the old Bible used in the sanctuary. Such scenes of contention we consider as inevitable in multitudes of our churches if a new version shall be completed as proposed. The denomination have spoken out against any innovation with a voice which cannot be misunderstood. Still there will be likely to be enough in almost every church who will favor the new version to make division in the body. It is undeniable that if any success shall attend the efforts of the new versionists, that success must be found among the churches of our own denomination. For what Pedobaptist will favor a version whose peculiarity openly aims a fatal blow at their distinguishing practice? Not one, unless his eyes are blinded to the real object. As a religious journalist, we most solemnly protest against forcing a measure upon our churches, after an overwhelming majority have signified through their delegates that they do not approve of it. And before the churches *contribute* to such a movement it is very important that they should carefully consider what they are doing. As we have before said, we are perfectly willing that a new version should be made, if it can be done by a committee or convention in which all Protestant denominations or *evangelical* denominations if you please, can have equal influence. Any thing short of that will be a mere Baptist movement, and a version thus issued will not, we believe, be received by any *but* Baptists, and by only a small part of them.

MISSIONARY INTELLIGENCE.

Mrs. Barker, widow of the late Rev. Cyrus Barker, Missionary of the Am. Bap. Missionary Union in India, arrived in this country with her four children, in June last.

China—Death of the Emperor.—Last February was marked by two conspicuous events. The Emperor of China died on the 25th of the month, having survived the Empress Dowager, whose decease was recorded on the 23d of the previous month, only thirty-three days. He is succeeded by his fourth or eldest surviving son, a youth nineteen years of age, who will reign under the title of Szehing.

The present event is likely to cause important changes both political and commercial, in our relations with this empire, as it will probably bring Keying, hitherto the principal guardian of the heir apparent, into a more influential post in the cabinet, if not at once into the premiership. We must, however, reserve all speculation upon these matters for the present. Meantime we may remark that the legalization of the sale of opium, both as a source of revenue in helping the new government through its formidable financial difficulties, and towards settling a long vexed and dangerous question, will probably be one of the first measures submitted to the new Sovereign.

The Foreign Consuls at Shanghai received from the authorities there on the 20th of March an official notice that his majesty the Emperor had departed upon the great journey, and had mounted upward on a dragon to be a guest on high.

GENERAL ITEMS

A METHODIST BECOME A BAPTIST.—Rev. Samuel W. Foljambe, pastor of the Wesleyan Methodist church in Pittsburgh, Pa., has recently become a Baptist after careful study and prayer.

RUINS OF AN ANCIENT CALIFORNIAN CITY.—Antiquarians will feel deeply interested in the discovery of vast regions of ancient ruins near San Diego, and within a day's march of the Pacific Ocean, at the head of the Gulf of California. Portions of temples, dwellings, lofty stone pyramids (seven of these within a mile square,) and massive granite rings or circular walls around venerable trees, columns and blocks of hieroglyphics, all speak of some ancient race of men, now forever gone, their history actually unknown to any of the existing families of mankind. In some points, these ruins resemble the recently discovered cities of Palenque, &c., near the Atlantic or Mexican Gulf coast; in others, the ruins of ancient Egypt; in others, again, the monuments of Phœnicia, and yet in many features they differ from all that I have referred to. I observe that the discoverers deem them to be antediluvian, while the present Indians have a tradition of a great civilized nation, which their ferocious forefathers utterly destroyed. The region of the ruins is called by the Indians "the Valley of Mystery."

OFFICERS OF THE AMERICAN AND FOREIGN BIBLE SOCIETY.—It has been seriously questioned by some whether the Corresponding and Recording Secretaries and the Treasurer of this society were legally elected at the annual meeting in May. We stated in our last No. that 297 votes were cast; but that those brethren did not receive a majority or even half that number of votes. To show that there *was* an election, it is said that several tickets were handed in having the names of these three brethren crossed out, and that by deducting them from the 297 votes, the number was so reduced that the 125 votes for those three brethren made a majority for them over all other candidates. We, as well as many others, did not till recently understand that this was the case. But even after such an explanation, which ought to have been made before now, some who pretend thoroughly to understand the law assert still that as the votes were for the Secretaries and Treasurer, though the names were erased,

such votes are to be considered as cast for the *former* Secretary—and that there is no election, and consequently that all of the acts of a Society thus constituted must be illegal. We do not pretend to be versed in legal matters: but we are inclined to believe that, on the whole, there is an election of the three above named officers. We have called up the subject, because we have heard much complaint in reference to the matter, and we wish to see an explanation from head quarters which will exculpate the Society from all blame. We should be glad to see a report published by the tellers, that a large number of brethren may feel satisfied upon this point. Since writing the above, one of the tellers informs us that there were not 297 votes cast as reported at the time. Let us have the facts from the tellers.

LITERARY ITEMS.

NEW-YORK RECORDER.—The issue of June 12th announces a new editor of this important periodical. We welcome Prof. M. B. Anderson into the editorial fraternity. We know from a long acquaintance that he will not be wanting in liberality and a hearty reciprocation of those courtesies and kindnesses which ought always to exist among editors. He is a graduate of Waterville College, and obtained a thorough theological education at Newton, Mass. He has since been a successful and popular professor in his *alma mater*. He has been a frequent contributor to our leading quarterlies, and has had some experience as an editor. We are confident that his accurate scholarship, correct theological views, good judgment, talents and piety will gain for him the confidence and love of his New-York brethren. We are glad that he has expressed himself unequivocally in favor of the American & Foreign Bible Society. It has been thought by some that he would take the opposite course. He takes however the conservative view, which is, we believe, the correct one.

In the same paper we have the valedictory address of the former editor, Rev. S. S. Cutting. He has been untiring in his labors, and has gained many friends in this vicinity. He will fill the office of Corresponding Secretary of the American and Foreign Bible Society we suppose, though he did not formally accept when his election was announced. We fear, in the present divided state of the Society, that his situation will not be as comfortable as could be desired.

WATCHMAN AND REFLECTOR.—We notice in the issue of June 6 of this sterling paper, that there is an addition to the editorial quoir. There are now four in that department, viz.: Rev. J. W. Olmstead, Rev. Wm. Hague, D. D., Rev. Pharcellus Church, D. D., and another (an eminent lawyer, we believe,) who devotes his whole time to the foreign and secular departments of the paper. The names of Messrs. Upham & Ford appear, as heretofore, as publishers and proprietors. We have been highly pleased with the straight forward, fearless, judicious, and able manner in which this paper has been conducted during the past year, and we look for a still better paper this year.—Such periodicals are very creditable to the denomination.

MINISTERIAL CHANGES.

Rev. S. S. Brownson, has become pastor of the Baptist church in Norridgewock, Me.; Rev. Samuel Baker, of Georgetown, Ky., has become pastor of the First Baptist church in Nashville, Tenn.; Rev. Henry Cady, of Fabius, N.Y., has become pastor of the Baptist church in Solon, Cort. co., N. Y.; Rev. Wm. Bogart, of Jamesville, Sar. co., N. Y., has become pastor of the Baptist church in New Marlboro, Southfield P. O., Mass.; Rev. Moses Rowley, of Sugar Creek, has become pastor of the Baptist church at Sun Prairie, Dane co., Wis.; Rev. J. Prior, D. D., for many years President of Acadia College, Nova Scotia, has become pastor of the First Baptist church in Old Cambridge, Mass.; Rev. D. S. Jackson has become pastor of the Baptist church in Augusta, Oneida co., N.Y.; Rev. A. R. Palmer has become pastor of the Baptist church in Sterling, Cay. co., N. Y.; Rev. I. S. Parsons, of Parma, has become pastor of the Baptist ch. at Sweden & Bergen, (P. O. Sweden, Mon. co. N. Y.); Rev. S. B. Page has become pastor of the Baptist church in Newark, O.; Rev. P. C. Daybet has become pastor of the Baptist church in Kingsville, Ashtabula co., O.

REVIVALS.

East Smithfield, Pa., 63 baptized during last spring; Hudson, N. Y., 23 baptized up to June; North Yarmouth, Me., 40 obtained hopes up to June 1; Nobleboro, Me., 40 baptized up to June 1; Brunswick, Me., 27 baptized; Cambridgeport, Mass., 19 baptized June 2; Westerly, R. I., 20 baptized.

MONTHLY LIST.

Deaths of Baptist Ministers.

M. M. Rock, Terra Salis, Kanawha co. Va., May, aged 31.

Joseph Harris, Hamilton, Canada, (five years a Bapt. missionary in Ceylon,) aged 47.

Ordinations.

Joseph R. Hamilton, Lebanon, Panola co., Miss., Nov. 11, 1849.

Wm. Williamson, St. Mary's, Auglaize co., O., April 28.

Hiram Estes, East Auburn, Me., May 16.

Thomas C. Morley, Ticonteroga, Essex co., N. Y., May 22.

S. S. Tucker, Condor, N. Y., May 28.

Churches Constituted.

Byron, Wisconsin, March 13.

Boston, Texas, April.

Powhattan Point, Ohio, April 8.

Pittsboro, N. C. May 12.

Russia, Herk. co., N. Y., May 23.

Dedications.

Somerville (Spring Hill) Mass. May 27.

North Bangor, Me., May 29.

New-York City, Olive Branch Baptist church, June 6.

DR. JUDSON DECLINING.—A letter from Mrs. Judson, dated March 22, says: "Mrs. Brayton and Miss Wright reached us by the last steamer, both in excellent health and spirits. We thought Mr. Judson's health improving till within a few days; but he is again, I fear, on the decline, and what the result will be our heavenly Father only knows. My heart is very heavy at our prospects." Thousands of hearts will sympathize with Mrs. Judson in this affliction, and many prayers will be offered for the life and health of the pioneer of our Eastern missions.

LITERARY NOTICES.

Egypt and the Books of Moses. By Dr. E. W. Hengstenberg.—Translated from the German by R. D. C. Robbins. New-York: Robert Carter & Brothers. pp. 300–12mo.

Hengstenberg is one of the first biblical scholars in Germany, and any thing upon the books of Moses from the pen of the author of "Christology," will be perused with interest by American as well as European scholars.

The author endeavors to elucidate the writings of Moses from the monuments of Egypt. The researches of Champollion, Reuvens, Leemans, Rosellini, Wilkinson, Lepsius, De Non, Villoteau, and others among the ruins of Egypt, have thrown a flood of light upon the arts, sciences, manners, and customs of the ancient inhabitants of that country. The knowledge thus furnished, illustrates various passages in the Pentateuch more forcibly than could be done in any other way. Hengstenberg has brought all of these researches to bear upon the subject of this volume. The critical scholar as well as those who devote less time to literary pursuits must have this book. It will be almost equal to a complete *Archaeology* for clerygmen. A learned appendix is added upon *Manetho* and the *Hycsos*, also critical notes. The translator has, we should think, performed well his task. He acknowledges the assistance of Dr. Hackett of Newton Theological Institution.

History of the Macedonians. By Edward Farr.—Same Publishers, pp. 362–12mo.

This is Vol. IV. of Ancient History, containing the geographical limits, the physical, topographical, and political history of the country upon which it treats. The author sketches in a graphic manner, the history of the monarchy from its origin down to the formation of the Macedonian *empire* under the conqueror of the world, and then the war in which the empire was finally subdued by the Romans and made one of their provinces. We are pleased with the religious bearing of the history.

The Children of the Manse.—By Same Publishers: pp. 465–16mo.

This is a very amusing and instructive book, written in the form of dialogues, upon a variety of subjects. It is designed for the common reader, and will be found to be as attractive as romances, and far more useful. The book really gives the history of a family in Scotland. There are some allusions to the unscriptural rite of infant sprinkling. Such things ought never to appear in works designed for the general reader.

The Scriptural and Historical arguments for Infant Baptism examined. By J. Torrey Smith, A. M. Philadelphia:—American Baptist Publication Society.

The author of this work has recently had a controversy in the papers with Rev. Dr. Peters, a Pædobaptist. That discussion suggested the present work. In the first part of this treatise the rite of circumcision is considered, and in part second the historical argument for infant baptism is thoroughly examined, and refuted.

The author does not write like a powerful, original thinker, but quotes the opinions of the best Baptist writers. We consider this first attempt of Mr. Smith, however, as very creditable to his talents. The work covers ground which has been heretofore but partially occupied and will be received with favor. Rev. J. N. Brown, has written an excellent introduction, which enhances the value of the book.

The Divine Law of Beneficence. By Rev. Parsons Cooke.—*Scriptural plan of Benevolence.* By Rev. S. Harris,—*Systematic Benevolence.* By E. A. Lawrence. New-York:—American Tract Society.

This volume contains three prize essays, all different from each other, and including together a full view of the subject of benevolence. They are all ably written, but from our slight examination of them we should give the preference to Mr. Cooke's essay. He wields a strong pen, descending below the surface. He is shrewd, discriminating and energetic. This with the other essays which have recently appeared upon this subject, will go far towards settling the question, what proportion of their property ought Christians to give for benevolent purposes. We regret that we have not room to examine these essays more fully. We commend them to our readers. Every member of our churches ought to have them.

Montaigne the endless study, and other Miscellanies. By Alexander Vinet, translated, with an Introduction and Notes. By Robert Turnbull. New-York:—M. W. Dodd. pp. 430--12mo.

Vinet is well considered as one of the great lights of modern Europe. He ranks with Chalmers, being indeed less profound as an original thinker; but superior in refinement of intellect and elegance as a writer. He was a person of great research, and his acquired knowledge was immense. The volume before us contains Vinet's examination of the writings of Montaigne, a professed christian, but really a skeptic and lover of pleasure more than a lover of God. Here will also be found some of Vinet's ablest essays, upon *the infinite*, *faith*, *atheism*, and a variety of very interesting subjects, comprehending almost a body of divinity. Those who wish to think as well as read of the grand truths which lie at the foundation of christianity will find this book invaluable. The Introduction by the translator is excellent, rich in thought and elegant in diction. Also the sketches of Montaigne and notes by Mr. Turnbull are interesting.

The Home Altar.—An appeal in behalf of family worship, with prayers, and hymns for family use. By Charles F. Deems.—Same Publisher. pp. 281–12mo

The author of this book is a Methodist clergyman, and does not approve of using set forms of prayer, where the practice can be avoided, but he rightly thinks that it is better to use forms than not to pray at all in one's family, and on this ground presents several forms. This appeal in behalf of family devotion is admirable, and should be read by every one who neglects the duty. The hymns are good, and there is a table of lessons at the end of the volume, designed to induce the reading of the whole bible in the family in two years.

The Faithful Steward, or Systematic Beneficence an Essential of Christian Character. By Rev. S. D. Clark.—Same Publisher.

This is one of four essays to which prizes have been awarded. The author of this essay takes up the whole subject of benevolence, and treats it with much ability. Those who wish to know the proportional amount of their property which they ought to devote to benevolent purposes, should read this book.

The History of the Decline and Fall of the Roman Empire. By Edward Gibbon, with Notes, by Rev. H. H. Milman.—New edition—in six volumes.—Vol. I. II. pp. 590. 593--12mo.

Although Gibbon was an infidel and occasionally gives a thrust at that pure system which he hated, still he is allowed to be the best authority on the subject upon which his history treats. He speaks of the faults of Christians in every age with bitter sarcasm, though he sometimes admits their claim to admiration. Still this has been a standard work for nearly a century, and probably will be for ages to come. The present edition can be placed in the hands of youth with perfect safety, as the editor has pointed out in notes, the errors of Gibbon in respect to christianity, and consequently refuted them. He has also made important additions from works to which Gibbon did not have access. The period to which this history relates is an exceedingly interesting one—a time when the church of God passed through fiery trials—experienced the most terrible persecutions which ever disgraced the world. The author of this work traces the history of the Roman people from the time of Trajan, and the Antonines in the second century, to the taking of Constantinople by Mahomet second, and includes a review of the crusades, and the state of Rome during the middle ages. A vast amount of information will be found in these volumes. Volume I. is embellished by an elegant portrait of the great historian.

The pillars of Hercules, or a narrative of Travels in Spain and Morocco. By David Urquhart, Esq. M. P. in two volumes, pp. 287. 283--12mo.

The author of this work is a distinguished traveller, having visited various parts of the world, and published several volumes at different times. In these volumes a great variety of scenery is graphically and philosophically described. Mr. Urquhart philosophizes upon the physical features of the countries through which he passed, the character of the people, society, architecture, and whatever came under his notice. He passed through the Straits of Gibraltar, visited various places in Spain and Africa, and has described places seldom visited by Americans. Some incidents are very amusing as well as instructive.

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THE IMAGINATION.

BY REV. A. REMINGTON.

THE *imagination* is that faculty of the mind by which it conceives anew, ideas of things originally communicated to it by the outward organs of sense, and is so nearly allied to *idea* and *thought* that they are almost or quite synonymous. *Idea* is the form or image of an object in the mind. *Thought* is the *idea* operating upon the mind causing it to reflect. But the *imagination* is the combination of these thought sandideas.

We have *ideas* of the sun, the moon, and all material objects. We have *thoughts* on moral subjects, we have *imaginations* drawn from the *ideas* already existing in the mind.

The *ideas* are the rude materials with which the thinking faculty exerts itself,—the *thoughts* arise in the mind by means of association, or recur in the mind by the power of memory. They are the less rude materials with which the *thinking* faculty employs itself.—The *imaginations* are created by the mind's reaction on itself. They are the materials with which the understanding seeks to enrich itself.

Hence we must not allow the imagination too much liberty. It must not be permitted to control, and guide our intellectual powers. If we permit it, we shall surely transgress the laws of our entire natures, and become creatures of fancy and not of reason. We shall learn to our sorrow that he "Who lives to fancy, never can be rich."

To see an intelligent being with powers so capacious as those with which we are endowed, throw aside reason altogether, and allow himself to be guided, or rather misguided by the delusive fancies of a disordered imagination is indeed a most lamentable thing. Lamentable for the honor and dignity of human nature—for the real happiness of all who are unfortunately its dupes. with hopes excited—With the thrilling joy of anticipation—with the glittering treasures of wealth, beauty, honor, and every emolument that can satisfy the heart, dancing before the mental vision, they are always just ready to ascend to the climax of human happiness, or to have its golden and pearly crown settle upon their brow, whilst its princely possessions are spread out before them, and laying passive at their feet, inviting them to their peaceful, and undisturbed inheritance. But this inheritance, inviting as it is, never quite comes into their possession. At least not to-day—They may soon obtain their hearts, wishes—indeed, they are quite sure that they will not be ultimately disappointed. And so:—

"As monkeys at a mirror stand amaz'd,
They fail to find, what they so plainly see.
Thus men in shining riches, see the face
Of happiness, nor know it is a *shade*;
But gaze, and touch, and peep, and peep again,
And wish, and wonder it is absent still."

God forbid that I should annihilate the imagination. I would not if I could. I would however if I could, assign to it its proper sphere in which to act. I would not shackle it with the trammels of unnecessary restraint; but I would have it flourish free and unrestrained in the element for which it was made.

The imagination when rightly exercised is designed to serve an important purpose to man as an intelligent and moral being. It is the wings of the soul. It is that power by which the mind rises, and breaks loose from the gravitating influences of those numerous weights of duties, perplexities, and depressions which tend to press down the mind of man, and make it sordid, earthly, and grovelling. It is calculated to aid him in the pursuits of science, literature, and religion. It will serve to lift him up out of the mire of dilemmas in logic, and the mystic and uncertain ploddings of metaphysics. It will give wings of fire to his rhetoric. Even mathematics with all its steady, sober, thinking, calculating, and puzzling problems, will, by the right exercise of this faculty of the mind, be pursued with less weariness, greater pleasure, and with more certainty of solving its abstruse problems. *Imagination* will brighten up the lines of the geometrician. It will throw an interest around mechanics which the mind without it, would never feel. The wedge—the screw—the pulley—the fulcrum—the lever—the inclined plane, are all creatures of life to the imagination. It was the powerful influence of imagination rightly applied that led Archimedes, the great Syracusan mathematician and mechanic, to say, "Give me where to plant my fulcrum, and I will construct a lever by which to raise the world."

There is a natural buoyancy about imagination peculiarly adapted to man in this world. Without it he would be dull, mopish, and life itself would be a perfect monotony. Hence to a certain extent it ought to be cultivated as well as any other power of the mind. Those nations that seem almost to forget that they have this faculty, are distinguished mostly for their steady and uniform acts which have been copied from past generations—there are no new improvements—any thing like trespassing upon the landmarks of their fathers, is viewed as a kind of sacrilege which the very ghosts of the departed dead would frown upon. And so they trudge on from generation to generation in the old beaten path in which their fathers trod.

But where imagination is rightly cultivated its, possessor, instead of moving on in a hard up-hill path, will be furnished with a locomotive by which he can move with rail-road speed, and send our thoughts abroad on the swift wings of lightning.

The imagination not only aids us in all our mental pursuits, and suggests improvements for all practical purposes; but it enables us to look abroad upon the beauties of nature and relish them. It will relieve the tediousness of the view by throwing around it a poetic charm which will give it new beauties. The atmosphere which we drink in—the lofty mountains—the rolling hills—the fertile vallies—the wide extended plains—the glassy ponds—the noble lakes—and the mighty oceans—these, together with all the vast improvements of man, exhibiting his industry, genius, skill, and power, by which he has built immense cities, levelled hills, filled up vallies, sent horses of fire through the country with fearful but harmless speed—ploughed every ocean, almost annihilated distances, bringing the Old and New Worlds into proximity one with the other, and bringing the most distant cities of this land within speaking distance. I say—around all these wonderful works of nature and of art, the imagination throws an inconceivable charm, by which their beauty, splendor, and power are made more clearly to appear, and are more fully appreciated and enjoyed.

By aid of the imagination, we cast the mind's eye upward, and for a time lose sight of earth. Our heads are above the clouds—we tower among the stars, and traverse through the

"Amazing pomp of worlds on worlds"—

Up—up—to the throne of the Eternal who dwelleth in light unapproachable.

The imagination! What can it not do? It can soar above the clouds, the sun, and moon, the starry heavens. It can penetrate the inner court of Jehovah's own Palace—or it may

"Sail through
Empty, nameless regions vast—
Where utter nothing dwells, unformed and void."

Or it can direct its way

O'er unclaim'd continents of desert gloom
Immense, where gravitation shifting, turns
The other way."

It can traverse as far

"As from that glorious mount of God to light's remotest limb."

And poised on steady wing it can there behold the worm that never dies, and contemplate the horrors of eternal death.

The imagination—it can look backward to that period when this world from old *chaos* rolled into existence, and perching itself upon one of the pillars of the universe feel that it is scarcely fledged—or, spreading its pinions, it can sail through the *vista* of the past six thousand years, and again perching itself on time's loftiest monument, with its eagle-eye fixed upon the future, it can speed its way onward 'till it beholds the present generation all housed in their sepulchres, quietly sleeping the sleep of death. It can see another generation arise and take our places in the busy world, and they too in their turn passing down life's declivity—another succeeding them until it beholds the last generation of Adam's race.—Then the imagination can hear the sounding of the trump of God—see the rising of the dead—and behold them coming forth at the almighty fiat of the Judge of quick and dead. It can be present to behold the direful scenes of the last day—the elements melting with fervent heat—the heavens rolled together as a parchment scroll, and the revelation of Jesus Christ—

"A God in grandeur
And the world on fire."

Again perched above the columns of the smoking ruins of the universe, the imagination can witness the scenes of the Judgment. It can behold the dead small and great, standing before the bar of the Eternal, and each receiving according to the deeds done in the body. It can see the righteous going into life eternal with songs, and everlasting joy upon their heads, and the wicked going away into torment—eternal wailing in hopeless agony and despair.

If our view of the imagination be correct, the reader will perceive that it is of immense importance to rightly exercise and cultivate it. He must know that it is not the province of this faculty of the mind to create what is not—what never can be—but to enable us to have lively apprehensions of things as they have been—now are—and as they will be so far as we have the means of knowing. It is to quicken all our intellectual faculties, and moral powers, and to give us a feeling sense, a lively perception of realities, that a proper interest may be excited in our minds, that will yield us satisfaction in the pursuit of knowledge and virtue, and prompt us to prosecute them with becoming ardor and perseverance.

The imagination if called into exercise will be sufficiently active without calling to its aid artificial stimulus in dreams of fancy which are baseless or works of fiction. Realities there are in rich variety upon which it can dwell with profit. On these things it may stretch itself—

expand and expatiate, and find an endless field in which to be employed. a variety every way adapted to yield unceasing satisfaction to an intelligent mind, without corrupting the heart, or kindling the unholy fires of sinful passion. For let it be understood that no appendage of the human mind can be more abused and perverted than this. As an instrument for good or evil it can be used with great effect. By its perversion it will carry captive the judgment, the will, the conscience, the affections, the memory. It will set on fire the whole course of nature—rouse the latent fires of passion, and lead to folly, to crime, and to death.

IMMANUEL, GOD WITH US.

God with us,—Immanuel here,
Transporting thought! what words to cheer.
If pilgrims walking through life's maze,
Acknowledge him in all their ways,
He will direct their steps aright,
And guide to realms of purer light.

Art thou a creature here oppress'd?
Do pains and sorrows rend thy breast?
Or floods and flames thy path enthrall?
Arise, and on thy Saviour call—
From trouble, He to free thee came,
And thou shall praise his holy name.

In dark temptation's fearful hour,
He is thy shield and thy strong tower;
In that he suffered here below,
He feels with us the tempter's blow;
And able is he to defend,
For he is an Almighty friend.

And dost thou feel how poor thou art?
Thy God still bears thee on his heart;
Thou may'st be little and unknown,
But he will ne'er a child disown;
As gems of love thy name shall stand,
Engraven on his own right hand.

When through rough scenes thy path shall lie,
Pray to thy God, He still is nigh;
All things together work for good,
To those who love the path he trod,
And when the vale of death is near,
His rod and staff thy heart shall cheer.

And when the grave for thee shall ope,
Thy body still shall rest in hope:
For in his book thy members stand,
All written by his faithful hand;
And when the last loud trump shall sound,
Thy scattered dust shall all be found.

Oh! glorious thought, the saints shall rise
In spotless robes and mount the skies;
And 'round the throne with rapture tell,
The wonders of Immanuel.
There, God with us, still is the theme,
Forever more, amen! amen!

Mrs. L. Baxter

THE FALL.—BY S. K. LATHROP.—NO. 2.

REVIEWED BY REV. W. LAMSON.

We proceed in our examination of this Tract, the expressed design of which is to show what the scripture account of the fall does *not* teach.

Having examined the passages quoted from the second chapter of Genesis, and proved what it is believed no one ever yet doubted, that *they* do not teach that Adam was at this time a perfect and a holy man, our author proceeds to another and "greater difficulty." It is thus stated.

"In the third chapter, we find that Eve, beguiled by the serpent, and seeing that the tree was good for food, that it was pleasant to the eyes, and a tree to be desired to make one wise, took of the fruit thereof, and did eat, and gave also to her husband with her, and he did eat. The command of God was violated. The popular theology holds, that in consequence of this act of disobedience on the part of our first parents, the nature of man was changed; that it became, to use the language of the Westminster Confession of Faith, wholly different in all the faculties and parts of soul and body. What is there in the contents to suggest or sustain this idea? Can any thing be found? what was the first act of Adam and Eve after partaking of the forbidden fruit? They sewed fig-leaves together and made themselves coverings because they perceived they were naked. So far as this act indicates any moral change in them, it is an evidence of increased morality, and not of greater corruption and defilement."

A friend of ours is accustomed to say in common conversation, when any thing astounding is uttered,—"There, stop there"! We felt that if we had stood by the writer when he penned the above paragraph, we should have said—"There, stop there! It is time to take breath. Could any intelligent man read that simple but melancholy story of the introduction of sin into our world—the dialogue between the serpent and the woman—the remonstrance of conscience and the final yielding to the temptation—her subsequent fascinating influence and triumph over Adam—the feeling of shame which immediately filled the breasts of this guilty pair, and expressed itself in the fig-leaf covering and the attempt to hide themselves from the presence of the Lord God, among the trees in the garden—could he, having read this, discover indication of no moral change in those individuals but an "increased modesty,,! Yes, it was a modesty which has been strangely prevalent among their

descendents—and which has a home in the breast of every individual of our fallen race. This modesty which leaves us to wish and vainly to attempt to hide ourselves from the God whose laws we have violated, and whose just indignation we have incurred is found every where. It has remained among men ever since the fall—subdued and eradicated only in the breasts of those who have been brought nigh by the blood of Christ. The fig-leaf covering and shelter, among the trees of the garden are, to a thoughtful man, images of many things which he sees among men of the present times. He thinks he meets with them in many a theological treatise along with a disposition to spurn the garments of salvation and the vow of righteousness which God has provided, and the vain endeavor to sew together the fig leaf salvation. But we will permit the writer still farther to exhibit his reasoning.

"But is there nothing in the whole passage that intimates a change in man's nature—an intellectual and moral change, as well as a change in his condition and relations? Yes; there is express language upon this point; but it indicates a change widely different from that which the popular theology supposes. In the twenty-second verse of the third chapter, we read—"And the Lord God said, behold, the man has become as one of us to know good and evil." Here is the express declaration of God as to the consequence of eating of the forbidden tree, and the character of the change it produced. This declaration does not encourage or suggest the idea, that the moral nature of man was changed for the worse, become totally corrupted, defiled by this act of our first parents. It says expressly, that it became like God in one of his attributes. The change would seem to have been from a lower to a higher degree of intelligence, from our ignorance of good and evil to a knowledge of both. Adam became like unto God, to know good and evil. His nature was enlarged, his knowledge and discernment increased. It is directly implied, alas, that had he gone a step farther in his disobedience, and eaten of the fruit of the tree of life, he would have attained immortality in his present state."

It seems then that the name which has been given to this event in human history, and which furnishes a title to this Tract, the Fall, is altogether a misnomer. It was in no sense a fall. It was a movement in just the opposite direction—a climbing up to a position of higher intelligence and of keener moral discernment. Instead then of looking upon this as a dark passage in the history of the race, we are to regard it as altogether a bright one. Had Adam kept the command of God, we might at this day have been inheriting that inferior nature which he

possessed in his primeval state, grovelling in his ignorance, and destitute of that delicious knowledge of good and evil, the sources of which he then opened to himself and to his posterity. For our author says—"He was forbidden to eat of the tree which communicated the knowledge of good and evil. Ignorance of good and evil in a moral being, is ignorance of right and wrong. So far as the passage teaches any thing distinctly of the moral condition of Adam at creation, it teaches that his nature was inferior to human nature at the present day, that it had not the same discernment of right and wrong that we have."

But another very popular error is corrected by this exposition. It has generally been supposed that the devil, acting in his true character, lied to the woman, when he promised her such profit from disobedience. This is a mistake—altogether. The promise was fully realized. Her eyes were opened, and she was suddenly elevated to a position far above that which she previously occupied. She exchanged an inferior nature for that higher one which we have all inherited from her. He who placed before her the temptation, and reasoned so calmly to remove her prejudices, has been thought, three long centuries and by many thousands, much abused. Charged with falsehood he has been by thousands of pens and lips, when he uttered the simple truth. Truly, it is high time the religious world was set right on this subject, and justice was done to the venerable person by whose persuasive influence our first mother was raised from her original ignorance and destitution of moral sense.

But soberly viewed, does it not seem astonishing, that a religious teacher can so trifle with the *inspired* record? To one whose feelings have been educated under the belief that the Bible is the word of God, all this is painful in the extreme. And if we attempt to account for it we are compelled to refer it to defective views of inspiration. The man who can thus treat the book of Genesis must first have cast off that sacred regard for it as a direct revelation from heaven. And we think we discover in a single sentence of this tract a clear intimation of the writer's views of the book—and with those views it is of little importance what it teaches. "We do not now undertake to determine what this account of Adam, whether regarded as an allegory, a dramatic description or a literal history, really means—the positive moral truth it is intended to convey." Here then is the secret of all this trifling. The record may be only an allegory, or a dramatic description, and in such a case may be treated with all the freedom with which we would treat any narrative of the same character. And is it so? Does that book whose sublime opening is—In the beginning God—so speedily degenerate into a mere collection of allegories and dramatic descriptions!

LITERATURE.—NO. 2.

BY REV. D. C. HAYNES.

THE facility with which literature is circulated among us, adds greatly to its power for good or for evil according as it is pure or impure. "The whole land is a vast school. The rail car, the steamboat, the manufactory, the work-shop and the farm-yard, the mines of the Schuylkill, and of Galena are all schools. The printer is the daily teacher. Cunard's mail to-day brings the latest news from London, Liverpool, Paris and Canton; all night the presses of New-York and Boston, groan with their labors, and to-morrow the car and the steamer are bearing every description of news, and of moral and pernicious influences towards every point of the compass. The iron horse, whose sinews are steel, and whose provender is fire, is off for Washington and Buffalo, St. Louis and New-Orleans. His unceasing clatter echoes among our hills all day, and his fiery train illumines our valleys at night. In less time than it once took to go from 'London to John O'Groats,' the news from the other hemisphere is borne over half of this. The mail-bag with its teeming sheets, is dropped in every city and village. The columns of the Chronicle and Times, which are read at a Monday's breakfast in London, have but one intervening Sabbath, ere they enliven the parlors and offices of Boston and New-York, and ere the Acadia sees Holyhead again, they are 1500 miles farther on in the saloons and verandahs of Louisiana. Every thing seems to combine to arouse and excite the public mind, and reading it will have."

This glowing description, written only some seven years since, fails now to describe the activity with which the issues of the press are extended from continent to continent; to be, without pause or delay, divided, and subdivided, into innumerable smaller quantities, to be caught up again, and driven as on the wings of light, into innumerable states, cities, and hamlets. How have a few years multiplied and quickened all the sources of locomotion, until we seem to whirl about in a perpetual tornado.

Particularly in a country like this, where the masses read, and read just when and what they please, and have a perfect right to do so—where from either extremity to the other, launching out into innumerable lines, are, as it were, electrical wires, carrying dripping and fresh from the press, every thing it issues, into the very heart of our numerous readers, old and young, parents and children, teachers and scholars, students and

day laborers, nabobs and paupers, what influence is so potent for good or evil as that of literature. As great cities are divided and subdivided by their Croton and Cochituate fountains, into districts innumerable, into which their waters are perpetually flowing, whether men sleep or wake, so is the whole country divided and subdivided by the streams from the never sleeping press of the great cities. Would that the figure were as descriptive of the result of these streams as of their multiplicity and source. But sad to relate, while the streams of water from the country to the city, ever limpid and pure, are sending health, and joy, and life, through their numerous ramifications, causing greenness and verdure wherever they go or terminate; the streams from the press of the city to the country, are freighted with death. Their miasma, wherever they issue, diffuse all through the air moral contamination. Bitter waters, freighted with poison, are oftener dashed about by the perpetual freshets thus rushing upon us, than by any thing else. The uninitiated have little conception of the extent to which all the sources of circulation are tasked to supply the corrupt and corrupting mental thirst of our countrymen. As a result, it has become almost a second nature with our young people to inquire for the latest work of fiction, and of any attractive literary corruption. Comparatively speaking, nothing else sells. A few houses who have secured the custom of the few who read the solid and pure works of the day, are doing little more than a living business, while the shops as numerous as the stars, where light cheap literature is sold, are as crowded as the Post Office when the mail is opened. Upon the tables of our parlors, in the private rooms of our young people, in their hands are packets as they walk the streets, ready to be used at all intervals of time, in every depot, rail-car, and steamboat at the corners of our streets, upon our wharves, and even stealing into our churches, we behold the leaves reeking with corruption and devoured with avidity. In Maine, the booksellers assume, that there is little or no demand for moral or religious books, and in Ohio, but yesterday an unbroken forest, a bookseller assures us that the works of one of the most corrupt of the French novelists, in whose company even Bulwer, and Sue, appear like modest men, sell better than any other he can furnish.

The President of a New England College located in a retired village assured the writer not long since, that a student under his care, received from New York a package of corrupt literature, with a polite request to circulate it among his companions. Circulate it among his com panions! He had better hand into the rooms of those young men such infernal machines as the "torpedo box," which was recently passed

a house in New York. Whoever sent those publications to that
; man, is as great a villain, and deserves the indignation of his fellow-
as as much as the author of that infernal machine. He has not even
or excuse of owing the inmates of that college a grudge, and can
ad no other than a sordid motive for his conduct. How fallen
the man be, who for the sake of profit, could volunteer such a sup-
such a class of our citizens? It requires no very active imagina-
see arising from every page of those books, as they are thrown open,
me "blue flame" which greeted the intended victim of that machine,
he removed the cover, or to scent the terrible effluvia of the pit
from them. Would that our youth, with the same instinctive
l for their safety, which characterized the gentleman who received
ox, would dash from them what they are examining, as soon as
uspect its nature, and not allow it to explode in their hands, shatter-
id ruining their moral natures. In this case, we are happy to
e young man passed this package to the president, and he re-
l it to the Mayor of the city whence it came, with a note stating
ts.

s only yesterday that I found upon the sitting-room table of a chris-
amily, in a remote village, "Mysteries, Vices and Doings," of a
city. It cannot be possible that the head of that family had any
tion of the contents of that book, for it was unblushingly handed to
iter. As well informed as we are on this subject, we did not ex-
find written out, for all to read, in such disgusting minutiæ, such
eries and Vices and Doings." In this case the pretext is, and per-
onestly, to warn the unwary and wake up a slumbering commu-
its danger; but the effect is to teach and tempt multitudes who
have lived and died in ignorance of such abominations. The book
h I refer is all the "Directory" of this department of city crime
by our young people; and the corrupt will thank the author for
or; and many will be made corrupt. Let such things be commu-
l to the private ear of those who have the means to punish and
t, such violation of law and morality, and not to the public as
chool master in crime. "There are things of which it is a shame
speak," according to the apostle Paul, and these, as far as a pub-
ription of them is concerned are among them. But this is only
any number of illustrations of the manner in which the innumer-
d active means of circulation are floating the corrupt literature
day into every portion of our country. Long in advance of the
ardy issues of the moral press, far away into the vast remote re-
f forest and sea coast, have the different sources of communication

been laden again and again with groaning, crushing weight, with lous and corrupt literature. We hazard the opinion that even t il's colporteurs, as well as his U. S. mails, are already with yanke prize, and covetousness, in the "Diggings," read all over that n acquired territory, wherever readers are to be found. If there, is no wonder that such productions, like the vermin of Egypt, ar ing all over the best of the country.

Who that has travelled on a steamboat, rail-car, stage co on foot, has not been accosted by satanic colporteurs, old and great and small, from the full grown man who is able, and had it better get his living by wood-sawing, or clam-digging, to the tir boy, perhaps innocent but not long to be so, with "buy a boo The first tier in the basket, or on the arm, deemed entirely ha the mere romance or novel, is bad enough, and often this is all he ha often as you go down into that collection of literature, tier after ti rapidly do you pass from bad to worse as you deepen those infer ters, until you come to things the bare thought of which man pure cheek with shame.

TO THE EARTH.*

They say, fair Earth! that thou art waxing old;—
It may be so,—yet o'er thy quiet breast,
With graceful care, thou draw'st thy mantle's fold,
And, morn by morn, dost call thy sons from rest,
And brightly smile to charm their cares away,
As thou wert in the morning of thy day.

Ah! little heed'st thou that thy children fall,
Like autumn leaves, to perish on thy breast,
And of thy soft green mantle make their pall,
And that, with all its gladness, from their rest,
At morn, thy voice can call them forth no more
To rove o'er ocean wave, or flowery shore.

Down to thy breast do smiling infants go,
On thy green turf like rose-buds perishing,
While on their brow hope's gathered garlands glow,
There sink the youthful in their cloudless spring;
And manhood's restless heart, o'erworn with care,
Forgets its quenchless thirst, and slumbers there.

* These lines are so good in sentiment, that any want of elegance in language will, we pardoned by the reader.—Ed.

There goes the man of wrinkled brow and hoar,
Yet scarce can quit his clinging hold on life;—
Thou passest on, rejoicing evermore,
Nor heed'st the cank'ring woe—the bitter strife—
Nor giv'st thy lordly chieftain sweeter sleep
Than the poor peasant, born to toil and weep.

Thou hast no kindly heart! fair Mother Earth!
Thou deck'st with pomp the bloody battle plain,—
Thou mock'st the sick at heart with timeless mirth,
And pour'st in dying ears thy gladdest strain!
Thou hast no kindly heart for human woe,
Else had'st thou mourned in sack-cloth, long ago.

They say that thou art faithless;—to the young,
Wearing fair forms and glorious hues untold;
Yet darkly frowning when the heart is wrung,
And smiling coldly, faintly, on the old:—
Mine eye hath looked but on thy joyous glow,—
Oh, sweet and bounteous Mother! is it so?

No! Thou hast walked in beauty since the day
When sang the morning stars, by care unshaded;
Forgive thy dreaming child, whose idle lay
Must pass, before thy summer hues are faded!
Love broodeth ever in thy changing skies,
Though oft life's sadness veils it from our eyes.

Thou hast uncounted blessings! gifts of thine
Are the soft flowers, the golden fruits, the grain,—
Poured from thy cup the sparkling rivers shine;—
Thou sooth'st thy wayward child, not all in vain,
And, when his little day of toil is o'er,
Smiling, thou tak'st him to thy heart once more.

Daughter of Heaven! who in thine aspect bright
Hast borne proud witness to thy Maker's power
Since first he called thee from the realms of night—
Dost thou not know there comes a fearful hour,
When on thy hills devouring fire shall gleam,
And o'er thy woods, no hues of Autumn stream?

The One eternal, in yon pathless air,
Thy gathered children from thine arms shall claim,
And long, perchance, in many a world as fair,
Unnumbered dwellers mark the wondrous flame.
All lovely Earth! alas! and thou, so soon,
Must, like thy fairest, perish in thy noon.

W. A. J.

SKETCH OF THE BAPTIST CHURCH AT MURFREESBORO, N.C.*

BY S. J. WHEELER, M. D.

THE first religious services that were held in the vicinity of Murfreesboro, were conducted by Elder Joseph Parker, a Baptist minister, who emigrated thither from the church, now known as the church at Shiloh in Camden county.

Elder Parker was probably a native of Virginia, from which colony he was driven by the fires of Episcopal persecution. In 1735 he built a meeting house on his own land for the accommodation of those who wished to serve God. This was just 51 years before the town of Murfreesboro was laid out. The ordinance of the legislature creating the town, restricted its limits to "97 acres adjoining Murfree's landing," so that the meeting house was beyond the confines of the town. It continued however, to afford the sole means of regular religious instruction, until long after the revolutionary war. There were a few ministers of the Episcopal denomination in the colony, but the fact of the attempt to force their support upon the colony by legislative enactment, and their own graceless lives, lost the confidence and regard of the people.

On the removal of Elder Joseph Parker to the South in 1773, his place was supplied by Elder Wm. Parker. Under his labors the church declined; mainly from the singular efficacy that the pastor attached to the ordinance of baptism; perhaps he did not believe in "baptismal regeneration," but he regarded all persons who professed to think that Jesus Christ was the Son of God, and who were baptized, as regenerated. Many unrenewed persons were thus introduced into the church, and difficulties ensued—several members withdrew and joined neighboring churches of more congenial opinions. Elder Wm. Parker died in 1794. Elder Burkitt succeeded him, but having other churches to attend to, he was unable to preach for the church on every Sabbath, as had been their custom. Thus a precedent was established, which has been of incalculable evil to our church. It resulted in the practice of meeting monthly for worship instead of weekly; and continued for many years, notwithstanding the vigorous efforts of a few, to restore the original practice.

This course has proved a serious injury to ministers, by depriving them of merited support: while it has injured the church, whose sense

* WE intended to have accompanied this sketch by an engraving of the beautiful church edifice here mentioned, but unfortunately we have lost the sample sent us and cannot now replace it. ED.

of responsibility has thus been lessened. With our fathers the question was not "shall we have preaching once a week; or once a month: but shall we have preaching monthly, or not at all?" Under these circumces they did not hesitate to accept the former proposition.

From 1800 to 1802 the church was nearly destitute; at her request the Kehukee Association sent her ministerial aid. Then was her light kept burning until Elder Jno. Wall was settled over her as bishop. This occurred in 1802—under Mr. Wall's ministry, the church was greatly revived. In April 1812, Elder W. removed to Tennessee. Rev. Jas. Wright succeeded him; under his administration, the course of the church was quite uniform—special seasons of grace were enjoyed in 1825, '26, and '31. Elder W. retired in 1821, when the church called Rev'd. Jas. Delk. The long calm which we had enjoyed was now sadly interrupted; such was the condition of the church that Mr. Delk deemed it prudent to resign his charge after serving her one year. Rev. M. Piland was his successor; he continued in the pastorate one year; when the church again called Mr. Delk.—Mr. D. withdrew in 1834, and Elder Jno. Harrell was chosen pastor—if it be proper thus to designate a minister who preaches once a month in the church. Our days of meeting were on first Lord's days in each month and Saturdays before.

In 1837, Rev'd. G. M. Thompson was called to preach for us on 3d Lordsdays. Mr. Harrell left the church in 1838, and Mr. Thompson served us alone—special awakenings were experienced in 1832, '36, '37, '38, and '40. In 1842 Rev. R. McNabb visited Murfreesboro, and held a series of meetings which were greatly blessed to the place—nearly 100 persons professed conversion, and about 50 were added to the Baptists. For the want of a Baptist church in the village, Mr. McNabb occupied the Presbyterian church,—many of the converts being citizens of the village, resolved to build a meeting-house in town. The location of the meeting-house in the suburbs, proved with us, as in many other places, a serious hindrance to the progress of the cause in town. This had long been noticed; and in 1826, when the church was rebuilt, vigorous efforts were made by the late deacon John Wheeler to move into town, but members residing in the country being a majority, refused to concur, and the minority yielded. The church rebuilt again in 1842—the idea of removal to town was revived, which was discountenanced by a majority in the country, and again the minority yielded quietly. Too frequently has the cause of Christ been injured by the submission of an intelligent minority, to the wishes of a majority of a church, whose opportunity for observation has not enabled them to form so correct an opinion of the real welfare of a community. Matters standing thus, members in town strengthened by recent accessions, determined to erect a house in the

village. Commissioners were appointed to superintend the building of a house. They were Rev. G. M. Thompson, brethren S. J. Wheeler, S. Polkinhorn, and Messrs. L. W. Cowper, and P. Carter. They proceeded to work, and a house was built which was dedicated to the service of God on 1st Lord's day in November, 1843. Our own minister was aided by Rev. E. L. Magoon, then of Richmond, now of New-York, and Rev. J. Vernon Cosby of the Presbyterian church. The following description of the house we extract mainly from Dr. Wheeler's History of the Meherrin church. "The house is constructed after the model of the Erectheum at Athens; the front exhibits an entablature embellished with a rich cornice, and supported by four Tuscan columns. On entering the church a vestibule is traversed, extending the whole breadth of the church. A well constructed frieze and architrave surround the building on three sides. The stylobate consisting of a broad flight of steps, descends in front, and on either hand to the plinth. The vestibule supports a belfry 10 feet in height and 8 feet square, on which rests the spire, the top of which is 80 or 90 feet from the foundation." Elder Thompson continued to preach in town one Sunday in each month, until it was deemed expedient to organise a church in town. After due deliberation, and the preparatory steps had been taken, the church was constituted on Monday, 20th November, 1848. Rev. C. K. Hendrickson, of Elizabeth City, preached the constituting sermon—presbytery consisting of Elders Thompson, Hendrickson and Battle. Brethren James H. Tassiter and B. A. Spiers were ordained deacons—Bro. L. T. Spiers is clerk. Brethren feeling that new responsibilities rested upon them, resolved to secure the services of a pastor on every Lord's day in accordance with old Baptist, or apostolic usage.

Rev. M. R. Fory, late of Newbern, N. C., is now pastor, under whose auspices the church bids fair to become a light to the world and a blessing to society.

IRREVERENCE ADMONISHED.

When the hospital was out of the city far up town, the late Rev. Wm. Parkinson of this city, had 21 candidates to baptize, and about 1000 people assembled to witness what was then a novel scene. A man attempted to disturb the solemnity of the occasion by riding his horse into the water when Mr. Parkinson led in one of the candidates, but the horse as if aware of the impropriety, threw the rider into the water and walked out trotting away, while the ceremony was completed without farther interruption.

THE VISITATION SERMON.

Some forty years have elapsed since a curious circumstance occurred at Norwich, England, in connection with the Rev. Joseph Kinghorn, of that city, the well known opponent of Robert Hall, on Terms of Communion; the facts will afford amusement to our readers, and will show the clergy that if they ever choose to preach another man's sermon, it is important to read it beforehand at least while there is yet time to procure another.

It is a fact well known that many of the Episcopalian clergy of England, even some of those who are reputed as evangelical, purchase their sermons in manuscript; and that not a few of them are written by dissenting ministers. It happened that at the period we have already indicated, a visitation was about to be held by the bishop, and a certain reverend of the city, probably because he was a sprig of nobility, was appointed to preach the sermon. His reverence, utterly unable to compose a suitable discourse, applied to different persons famed for pulpit eloquence, to assist him, but met with a series of disappointments. At length some one recommended an application to Mr. Kinghorn. He heard the request of his neighbor, and knew precisely what was wanted, but unfortunately his engagements were so numerous that he could not possibly write the sermon till the evening before the day when it was to be delivered. This was no difficulty whatever to the clergyman, who indeed did not call for it till he was on his way to deliver it. On receiving it from Mr. K., with the assurance that it was "the best sermon he could write for the occasion," and handing over "the fee," about five dollars, he proceeded to the crowded church. A few minutes before entering the pulpit, after being fully robed in the vestry, and having also put on his "Master's scarf," he took out his sermon case, to see whether the manuscript was fairly and boldly written. This being "all right," his eye first caught the text, which was scarcely satisfactory; but at this moment, the rector and beadle came to conduct him to the pulpit, where in a few moments he read as the foundation of his discourse, Isaiah LVI. 10, 11: "His watchmen are blind; they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber, yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand: they all look to their own way, every one for gain from his quarter." The sermon was, as the reader has already anticipated, a severe phillippic on the imbecility and vices of the

clergy. The preacher had wit enough to see that all was wrong, but he had no other sermon provided, and had not sense sufficient to alter the one before him. The commotion in the church during its delivery, was terrific; the bishop frowned, the clergy bit their lips with chagrin, and the congregation fairly laughed outright.

The service at length closed, and the bishop angrily asked the preacher why he had given them such a sermon. The answer was at least true. "Indeed, my Lord, I am very sorry; but I assure your Lordship I did not write the sermon, and did not know what was in it till your Lordship heard it." "Who wrote it for you?" "Why, my Lord, it was written by Mr. Kinghorn, a very eloquent Baptist minister of the city, from whom I only had it this morning." His Lordship now saw that he was talking to a most incorrigible dolt, and dismissed him with the wise counsel that if he ever again was called to preach on a public occasion, he would do well to compose his own sermon.

B.

I MISS THEE, MY MOTHER.

I miss thee, my mother! Thy image is still
The deepest impressed on my heart,
And the tablet so faithful in death must be chill
Ere a line of that image depart.
Thou wert torn from my side when I treasured thee most,
When my reason could measure thy worth—
When I knew but too well that the treasure I'd lost
Could be never replaced upon earth.

I miss thee, my mother! when young health has fled,
And I sink in the languor of pain,—
Where, where is the arm that once pillowed my head,
And the ear that once heard me complain?
Other hands may support—gentle accents may fall—
For the fond and the true are yet mine:
I've a blessing for each—I am grateful for all,
But whose care can be soothing as thine?

I miss thee, my mother! Ah, when do I not?
Though I know 'twas the wisdom of Heaven,
That the deepest shade fell on my sunniest spot,
And each tie of devotion was riven;
For when thou wert with me my soul was below—
I was chained to the world I then trod—
My affections, my thoughts were all earth-born, but now
May they follow thy spirit to God.

East Smithfield, Pa. E. H. A.

STATE OF LEARNING AND RELIGION IN THE FOURTH CENTURY AFTER CHRIST.

BY THE EDITOR.

As we recede from the times of the apostles and their immediate successors, the religious firmament becomes less and less illuminated by those brilliant constellations of earlier ages—one star after another sinks from our view—until the pall of the dark ages shrouds the world in gloom and spiritual death. In the fourth century there was a still greater departure from primitive simplicity than in the third. Yet in this century there were several distinguished and able defenders of the truth; but the increasing influence of "the man of sin" insidiously contaminated the learned and good. The germ of popery was extending its unseen fibres in every direction by the alarming worldliness and secularity of religious men, though it did not reach the summit of its power until a later period. There were many defections from apostolical piety and doctrine in the second and third centuries, thus preparing the way for corruption of every kind; but the popish hierarchy really commenced when Constantine the Great became emperor of Rome, and united the church and state. He was a military chieftain, and in 312 became professedly a christian; but from his life, it is evident that he embraced the christian religion only in theory, as he was a voluptuous man and a murderer. He placed himself at the head of the church as well as of the state, and conferred the highest honors upon professed christians. This brought into the church a host of ungodly men. Indeed it was not in reality a church. It was a tyrannical monarchy which usurped authority over all religious matters. There were indeed many true disciples, some of whom were disgusted with these scenes, and others, dazzled by the emoluments and honors conferred by a splendid prince, were led away from the simplicity of the gospel, and the true church of God ceased to exist except in secret places. It was pretended that the patriarchs or superior bishops of Jerusalem, Antioch, Alexandria, Constantinople and Rome, ruled in ecclesiastical affairs; but the final decision in any important matter must be made by the emperor, who was really a Pope. It is certain that the bishop of Rome in after years assumed the same power, a temporal and ecclesiastical sovereign as did Constantine. On account of the wealth and splendor of the former, as well as from the fact that Rome was the ancient capital, and supposed to be the last dwelling place of the apostle Peter, he was held in higher repute than

any other bishop. This influence was greater in some respects; but it was a long time after Constantine ascended the throne, before the other patriarchs would allow to the Roman prelate the preeminence which he claimed. His legates were first permitted to preside at the council of Chalcedon, A. D. 451, and even then, notwithstanding his great influence, a canon was passed directly contrary to his wishes. It was decided by that council that the same rights and honors which had been conferred upon the bishop of Rome were due to the bishop of Constantinople. There was a sharp contest between these prelates for the supremacy. A. D. 606, Boniface III, bishop of Rome, obtained from the Emperor the title of *universal bishop*. Thus the power of the Pope extended until kings and emperors, from whom at first he received his power, were subject to his authority, and obliged to perform for his highness the most menial services. *

At the commencement of the fourth century the Roman empire had four sovereigns, viz: *Caius Valerius Diocletian*, who became emperor A. D. 284; *Marcus Aurelius Valerius Maximianus*, received as colleague by Diocletian A. D. 286; *Caius Galerius Maximianus*, received by Diocletian A. D. 292; and *Constantius Chlorus*, father of Constantine the Great. The first two of these emperors had the title of *Augustus*, and the others the less honorable title of *Cæsar*. Eusebius informs us † that christians were tolerated and received many favors during the reign of these monarchs. Some of them became imperial counsellors, provincial governors, magistrates and generals. Constantius Chlorus was particularly favorable to christians, which caused the pagan priests to fear for the safety of their idolatrous worship. They accordingly excited the feelings of the kind and credulous Diocletian against the disciples whom they considered as their enemies. By the aid of Galerius Maximianus, son-in-law of Diocletian, an edict was obtained from the latter A. D. 303, by which the temples of Christians were to be destroyed, their sacred books burned, and themselves deprived of all their civil rights and honors. Thus commenced a furious persecution of all those who did not bow down to images, the work of men's hands. In the year 305, the bloody, Galerius Maximianus obliged his father-in-law Diocletian, and Valerius Maximianus to yield up their power to him, and he became emperor of the East, having associated with him his sister's son Caius Galerius

* We refer our readers for an extensive and accurate view of this subject to Dr. Dowling's History of Romanism, which is deservedly a very popular work.

† Euseb. Hist. Eccl. lib. viii, C. I.

Maximinus, and Flavius Severus, leaving Constatius Chlorus as emperor of the West.

By this revolution, peace was restored to christians in the Western provinces; but in the East the persecution raged with greater severity than before. In 306, however, Constantius Chlorus died, and Constantine was proclaimed emperor. This prince soon caused liberty to be proclaimed to those who adhered to the christian religion. It was not until A. D. 312, that he embraced christianity himself, though he had been favorable to its devotees, during a considerable time before. In 324 he became sole emperor, and afterwards formed the purpose of abolishing paganism throughout his dominions. He did much to accomplish that abject before his death, which occurred A. D. 337.

The imperial throne was next occupied by *Constantine II, Constantius and Constans*, the three surviving sons of *Constantine* the *Great*. The first reigned 3 years, the second 13, and the third 24 years, till A. D. 361. They used coercive measures to carry out the wishes of their father in respect to the abolition of paganism, which only had a tendency to make nominal christians. Upon the death of Constantius A. D. 361, Julian, brother of Constantine the Great, ascended the throne and formed his plans to re-establish paganism; but before he had accomplished much he was killed in a battle, after reigning as sole emperor less than two years. The next emperor was Jovian, who reigned but seven months. The other emperors of this century were *Flavius Valentinian I.* in the West, who reigned from A. D. 364—375, with *Flavius Valens*, in the East from A. D. 364—378; *Flavius Gratian*, in the West, A. D. 373—383, with *Flavius Valentinian. II.* also in the West, A. D. 375—392 and *Theodosius* the Great in the East, A. D. 72—395; *Honorius* in the West, 395—423, A. D. with *Arcadius*, in the East, A. D. 395—408. These were all professed christians and used all of their power to entirely abolish idolatry and brought it at last into great disrepute.

Literature in this century was far from being prosperous. Among the Greeks and Romans, where alone it existed to any extent, it was evidently declining. The best poets were harsh when compared with those of the Augustan age. The philosophers were mostly modern Platonists, and, as we should expect, we find in the writings of christians of that age some Platonic notions.

From the time that Constantine ascended the throne, the bishops of churches gradually assumed more authority. They not only did not allow the people to elect bishops as they had formerly done, but entirely excluded them from ecclesiastical affairs. The bishops also deprived the presbyters of their former authority, in order that they might con

trol all ecclesiastical matters, and especially that they might appropriate the church property to themselves or distribute it at pleasure. Still as we have intimated, the bishops were under the direction of the emperor. The latter however allowed them to hold minor councils. Constantine appointed assemblies or grand councils of the whole church, called *œcumenical or general* councils. The one summoned at Nice, A. D. 325. was of this kind. Constantine also elevated the bishops of Rome, Antioch, Alexandria and Constantinople, (after the seat of government was removed to that city), to *Prætorian Prefects.* Then there were ecclesiastical *exarchs*, having charge of several provinces, *metropolitans* or governors of single provinces, *archbishops* or rulers of smaller districts, and lastly *bishops*, having less rule. Thus the church was completely secularized, ecclesiastical and temporal power fully united, and the tyrannical career of popery commenced. Constantine caused a variety of imposing religious ceremonies to be introduced in order to surpass in grandeur those of the pagan worship. In this century pilgrimages began to be performed to Palestine, and the tombs of the martyrs. From these places considered as very sacred, many relics were carried away by the pilgrims, miracles were supposed to be wrought by the priests, celibacy began to be practised, images and relics were objects of worship, the Lord's supper was administered at the sepulchres of the martyrs and at funerals, whence originated masses in honor of the dead. Popes, mitres, tiaras, wax-tapers, crosiers, processions, lustrations, gold and silver vases, were the order of the day, so that in a comparatively brief period ecclesiastical matters were entirely changed and scarcely a trace of true religion was to be found in what was called the church of the living God.

THE REV. DR DWIGHT.

Every year's experience, in the ministry of this country, shows the vast importance of scriptural exposition. Let ministers be encouraged to discharge this duty, from the advantages derived from it, as stated by Dr. Dwight. He says, "I took up the practice of expounding the Scriptures, when I was a minister of a parish. I never was thanked so much for any other sermons as for those. For this reason I think it is necessary to explain the plainer truths of the Scriptures, as well as the more intricate."

THE FADING ROSE.

BY THE EDITOR.

I saw a rose bud, fresh and green,
Luxuriantly to rise,
And poise its little head between
Three buds of varied size.

Its opening calyx soon displayed,
Such beauties—rich and rare,
As nature, in her *best*, arrayed,
Is seldom known to wear.

Its splendid petals now expand,
And shed their radiance far,
In sparkling elegance they stand,
As brilliant as a star.

But sad the thought! the choicest plant
Is often blighted when in bloom,
So while our joyous songs we chant,
A moment seals our doom.

Ah! this sweet rose, in pleasure's bowers,
Began at last to fade,
And lean upon its sister flowers,
Too late, alas! for aid.

It withered, lingered, fell and died!
Yet sweet in death it lay!
Ah! many wept and many sighed,
Upon that mournful day!

Oh! that was an *immortal* flower;
It 's taken up on high:
It blooms in yonder heavenly bower,
And never can it die.

It is a spirit round the throne,
In Jesus' warm embrace,
Proclaiming with angelic tone,
Redeeming love and grace.

Companion, parents, sisters, friends,
Sweet Ellen lives again!
Ah! "*all is well*"—from heaven descends,
Oh, will you meet me? *when!*

Monthly Record.

MISSIONARY INTELLIGENCE.

FRANCE.—Dr. Devan has recently written that the Lord is blessing the little church at St. Etienne in the South of France. A few months ago there were only six members, now there are 26. A Baptist church is soon to be formed in the city of Lyons. In other parts of the kingdom additions have been made to the churches.

We learn from the Macedonian that the missionaries have sent home an estimate of the reinforcements and appropriations needed for the year ending March 1851. To carry out their plans they must have from $120,000 to $125,000. Shall the Committee go forward and pledge what is imperatively needed? Let the churches answer by their liberal contributions.

INTELLIGENCE FROM BURMAH.—Messrs. Campbell and Knapp, and their wives, arrived safely at Akyab on the 13th of March. On the 18th Mrs. Brayton and Miss Wright arrived at Maulmain.

Rev. H. Howard and Mrs. Howard left Maulmain for the United States via Rotterdam Feb. 13, on account of the feeble state of Mrs. Howard's health.

Dr. Judson and Mr. Abbott continued, at the last advices, without any material change in their state of health. Mr. Abbott has been much reduced, and his fever, chills, cough, night sweats, debility, &c. are circumstances which it will be readily seen suggest, though they do not decide, serious apprehensions as to the issue. MACED.

DEATH OF MR. BARKER.—Rev. Cyrus Barker, late of the Assam Mission, embarked for the United States, with the hope of improving his health which had become too much impaired to admit of his continued connection with the mission. He appeared to gain strength for a time, but about the 20th of January fatal symptoms made their appearance, and from the 28th he was confined to his cabin, too weak to move about. His mind wandered to the scene of his labors. He conversed with enquirers after salvation, declaring the only Name whereby they could be saved, and again called affectionately for the native Christians, and inquired concerning their spiritual welfare. In answer to an inquiry as to his hopes, he said, "I have endeavored devoutly and sincerely to commit my soul to Jesus. I make *no account* of what I have done, but *all account* of what the blessed Saviour has done. He that believeth in Christ 'shall never die,'—let his blessed will be done!"

The night before his death, which occurred on the 31st, he took an affectionate leave of his family. About midnight he said he felt himself sinking. His mind again wandering, he conversed in imagination with new missionaries, whom he was welcoming to the field from which he had been providentially

severed. Recovering himself, he communicated for the church at Gowahatti assurances of his unabated affection, and earnest desire for their spiritual prosperity. Soon after he became speechless, but continued to manifest consciousness and to recognize his friends till half an hour before his final departure, which was altogether gentle and peaceful.

The next day the burial service of the Episcopal church was read by Capt. Denny, and the body was committed to the deep. Mrs. Barker, from whose letter these particulars are obtained, arrived with her family in New York, June 1. In narrating the circumstances of her bereavement, she asks for herself the prayers of the friends of missions, and for the band of disciples in Assam, and for the multitudes of heathen around them, the commission of new laborers, to relieve those now fainting in the field, and to reap the whitening harvest for the garner of the Lord. IBID.

Prof. J. H. Raimond, of Madison University, has recently sailed for Chagres with the expectation of going to California as a special agent of the American Baptist Home Mission Society, to examine the educational and missionary interests of that field. Professor R. hopes by the trip to improve his impaired health.

GENERAL ITEMS.

DEATH OF PRESIDENT TAYLOR.—President Taylor has not enjoyed very firm health since his inauguration. He has never been accustomed to such confinement as his onerous duties have necessarily imposed upon him. From this and the hordes of office seekers who have swarmed about him he has been completely overcome by perplexities and fatigue. The responsibilities of his station must be great to any honest man. General Taylor took a straight forward course, determined to perform, at all hazards, what he considered as duty in respect to his country. The seeds of disease, it is thought, were sown in his constitution while he was in Mexico. Last summer he was attacked by diarrhœa and came near to death; but finally recovered. A short time before his death he was seized again by the same disease which baffled all medical skill. He gradually grew worse until July 9th, at 10 o'clock P. M., his spirit took its flight from this world of anxiety, responsibility and sin. His bed was surrounded by the Vice President, Cabinet, Mayor, Marshall of the District, the attending physicians and his afflicted family. Among his last words, officially reported by Hon. Millard Fillmore, were the following, which he uttered with great distinctness: "I have always done my duty; I am ready to die; my only regret, is for the friends I leave behind me." Another says, his last words were, "I have always done my duty, I am ready to die." The correspondent of the Philadelphia North American, speaks thus of the closing scene of his earthly career:

"The President was sensible of his critical condition in the morning, and when he was spoken to on the subject, he said he was prepared to die, if it was the will of God, as he had nothing to reproach his conscience with in the discharge of public or private obligations. He did not doubt that he might have erred, but he felt that he had not done so intentionally.

Throughout the day, whenever he was awake, he was composed, and perfectly

resigned to the result, which he foresaw was inevitable; and while he avowed that it was painful to be separated from his family and friends, he at the same time expressed his entire readiness to obey the decrees of Providence. His dying hours exhibited the same calm composure which he had evinced during the perils of the battle-field, and impressed those who were near him with a forcible conviction of his eminent merits as a hero and a Christian."

We have not learned the state of his mind in respect to religion, whether he was prepared for a better world by a radical change of heart or not. It is one thing to die like a hero, and quite another to die like a Christian. What a solemn change in passing from time into eternity! We sympathize with the bereaved family of the deceased.

After the venerable President breathed his last, resolutions of condolence were passed by Congress and arrangements made for the funeral ceremonies, to take place on Saturday July 13th. The inauguration of Millard Fillmore as President of the United States occurred July 10th, at 12 o'clock, before both houses of Congress. On Saturday, according to previous appointment, the funeral took place. The afflicted family and relatives of the deceased, President Fillmore, the heads of Departments, the Senate and House of Representatives, Foreign Ministers and multitudes of others formed a large and solemn procession very similar to that which followed President Harrison to the tomb. Arrangements on a large scale were also made to celebrate the day in various parts of the country. Truly the God of nations is speaking to us as a people to humble ourselves in the dust before him and acknowledge our mortality, weakness and entire dependence upon *His* clemency for life and happiness here and hereafter.

MR. HUTCHINSON.—Dear Sir: If a good engraving of my late husband Rev. Wm. Parkinson, can be obtained, I have no objection to offer to its circulation; on the contrary I am pleased with the proposal; but to give you any thing like a sketch of his life, to accompany it, is, if it would be right, vastly difficult for me to attempt. I say if it would be right, because I know he was opposed to Biographies, excepting those contained in Holy Writ, from the idea that aman's true character was rarely if ever portrayed in any of them. Exaggerations in his favor were more or less made, and the glory of every thing in him opposed to sin, was not so wholly given to God as it should be. From the time of his conversion he was accustomed to subscribe himself "The chief of sinners; or less than the least of saints," but he delighted to add, "Yet unto me is this grace *given*, that I should preach among the Gentiles the unsearchable riches of Christ."

Again he ordered in his will that no writings, which he had not himself prepared for the press, should ever be made public. Of course his diaries (which are not in my possession and which do not belong to me,) are among these writings. I am consequently deprived of nearly all materials for the purpose, excepting such as my memory may supply me with, and which I obtained from conversations with him. Aside from these considerations, I might justly plead my own incapacity; but will not, feeling that the person who would not possi-

y flatter him by any words she could use is the only one he would allow to rite of him had he a voice on the subject. I will therefore proceed to commit › paper some of the many instances of his eventful life, which are rivetted in ıy memory and which I know can be corroborated by writings which he left ehind him.

And if on looking over my humble attempt you should judge it prudent to ive publicity to it, or to any part of it, you will be welcome to do so.

I feel also the more willing to this because of the oft repeated enquiry— Why is not the life of Mr. Parkinson given to the world? I would make :nown the reason why. With respect: His Widow.

We would add that the engraver is now preparing a portrait of Mr. Parkinson, which will appear with a sketch in due time.—Ed.

Hudson River Association.—This body held its 35th Anniversary on Tuesday, Wednesday, and Thursday, June 18, 19, and 20, with the Norfolk-Street Baptist Church, of this city. A sermon was preached by Rev. S. Remington, at 10 A. M., Tuesday. Rev. G. C. Baldwin was elected Moderator, and Rev. Messrs. Stockbridge and L. Parmely, Clerks. The letters from the Churches were very interesting, as several precious revivals have been experienced within he bounds of the Association during the past year. About 800 baptisms were eported. The sermon before the Education Society was preached by Rev. J. ;. Burroughs on Tuesday evening. The exercises of dividing the Association s agreed upon at the anniversary last year, were impressive. Rev. Dr. Williams addressed the entire Association; Rev. J. L. Hodge made a farewell address to that part of the body hereafter to bear the name of the Hudson River laptist Association, North. Rev. G. C. Baldwin delivered a farewell address › that part of the body hereafter to be called the Hudson River Baptist Association, South. Bre'n. Hodge and Baldwin exchanged the parting hand in behalf of the bodies they represented. On Thursday a spirited discussion arose n a motion, to so amend the standing resolution urging the claims of the ımerican and Foreign Bible Society, that it should recommend Bible efforts enerally without naming any Society in particular. The same ill-feelings ere exhibited, which were apparent at the anniversary of the American and 'oreign Bible Society. But finally the resolution of the Association was alowed to stand as heretofore, recommending the American and Foreign Bible ociety. We are confident that we have but just begun to witness the contenons which will result from the new version movement, unless the churches shall t once check the operations of the new Society, by refusing to receive its gents. We fear that the new version brethren will have serious regrets hereter, when they shall see the common people, through their efforts, losing their onfidence in the precious word of God. Infidels are already sounding with ıem the awful note of alarm against the old family bible. It is probable that l who hate its sacred truths will join their ranks, with different motives of ourse; but perfectly accordant with them in endeavoring to destroy confidence the received version. We must confess that we feel mortified that any mem-

bers of our denomination will persist in such a course. We are glad, however, that only a small party adhere to it, and we know that the number would be much less if the eyes of good brethren were open to the real facts. We have the kindest feelings towards the brethren who are engaged in the movement, but we deprecate their course, after having learned the wishes of Baptists among whom they must succeed if any where. After the debate upon the new version, the old Association adjourned, and the new Associations met separately for business. The Northern body are to meet at Lansingburg, next year, and the Southern with the First Baptist Church in Brooklyn, L. I.

NEW-YORK BAPTIST ASSOCIATION.—The sixtieth anniversary of this body occurred at Middletown, Orange Co., N. Y., on Tuesday and Wednesday, May 28 and 29. Introductory sermon by Rev. J. R. Stewart of this city. Sermon on Missions by Rev. C. G. Carpenter. The session was harmonious and interesting. The circular Letter was prepared by Rev. Dr. Dowling. The next session is to be held with the Baptist Mariners' Church in this city, on the last Tuesday in May, 1851. The annual sermon is to be preached by Rev. J. S. Ladd, of Sag Harbor; Rev. J. S. Backus, of this city, his alternate. Rev. William S. Clapp of New-York is to preach on Domestic Missions, and Rev. J. W. Sarles, of Brooklyn, is to write the Circular Letter. J. R. Stewart was Moderator, Rev. Samuel White, Clerk; and Bro. J. B. Price, Assistant Clerk.

MEMOIR OF REV. DR. CARSON, AND THE IRISH BAPTISTS.—We are authorized to say that this valuable work is nearly ready for the press. It will be hailed by all our Baptist friends we are sure, and placed in their libraries at once. We are happy to insert the following commendatory notice of the author of that work, Rev. G. C. Moore addressed to the Editor of the New-York Recorder:

52 SOUTH STREET, N. Y., July 1st, 1850.

To the Editor of the New York Recorder.

Dear Brother:—It is due to the Baptists of Ireland and the kind hearted brother Moore, who has faithfully labored for them nearly three years in this country, as well as to the benevolent Christians who have so promptly responded to the claims which he has presented, that the following document be inserted in your valuable paper and other Baptist papers, especially where contributions have been taken up, or money raised for this object.

The Rev. Messrs. Mulhern and Bates are respected Baptist ministers, recently from Ireland, and now laboring in the West as agents for the Baptist Home Missionary Society.

Having been associated with brother Moore in his benevolent efforts, I have frequently received pressing appeals, and especially by the last steamer, from several very worthy Baptist families now in great distress; and, as brother Moore intends bringing his mission to a close shortly, it appears desirable that means should be furnished to bring over those few families.

Yours respectfully,

E. RICHARDSON.

NEW-YORK, April 22, 1850.

I have had the pleasure of being intimately acquainted with the Rev. G. C. Moore for many years past, and have always esteemed him very highly as a brother beloved. He was highly esteemed in Ireland, where he labored as a

sisterial agent of the "Baptist Irish Society," and particularly by the Baptist urch of Carrickfergus, and that at Coolaney, of which he was successively the stor until he left for this country as the confidential delegate of the church the late Doctor Carson, of Tubbermore. And most unfeignedly do I rejoice the success with which he has prosecuted his benevolent mission in this nd. It is an interesting fact, and must be gratifying to himself, that he has t only been instrumental in *rejoicing* the *hearts of many* in Ireland, by the pplies *of food and clothing sent over*, but by *removing* towards *one hundred and enty brethren* from *that oppressed and suffering* country to *this happy land*: d my sincere prayer is, that the blessing of God may continue to rest abunntly upon him and his labors. D. MULHERN.

Having known brother Moore for seventy years most intimately, I very corally agree with the above. JOHN BATES,

Agent of the Baptist Irish Society.

REV. MR. SARLES, pastor of the Central Baptist Church in Brooklyn L. I., sailed ly, together with his lady 9th, for Europe, hoping to improve his health.

REV. W. W. EVERTS, who has spent considerable time in Europe, has rened with renewed vigor, and engaged again in the great and glorious work of eaching the gospel of Christ, and we trust that his useful life may yet long be eserved and that he may be instrumental in saving many souls.

FAREWELL MEETING OF MISSIONARIES.—On Wednesday evening, July 10th, interesting meeting of this kind was held with Rev. S. Remington's church this city. Rev. Eugenio Kincaid and John Dawson, M. D. with their famis were designated to go out as missionaries to Ava. Miss McBain and Miss rnelia Kincaid go as teachers. Rev. Dr. Cone addressed them in a pathetic nner. The missionaries made addresses and the exercises throughout were rilling.

LITERARY ITEMS.

THE CHRISTIAN REVIEW.—The July No. of this quarterly contains well writn articles from Drs. T. Curtis of South Carolina, and H. J. Ripley of Massausetts; Rev. Messrs. G. W. Samson of Washington, L. Porter of Mass., and . Crowell of Me.; A. Paine, N. Bishop, and G. W. Greene, Esqs., R. I. We ve not been able to examine the number thoroughly; but from what we have d we should judge the articles to be excellent. We were pleased with Rev. Porter's view of Geology and Revelation. He shows in an incontrovertible nner, we think, how the cosmogony of Moses may be reconciled with geoical facts. The theory which he advocates is probably the correct one, ough even that is attended with some difficulties.

REVIVALS.

McGrawville, Cortland Co., N. Y., 26 baptized up to June 5. In Amsterdam, ontgomery Co., N. Y., 23 baptized. In Rawley, Mass., 17 baptized. Dr. Bai-, President of Granville College, has recently baptized 10 students. Near . Catharine's, Canada West, 12 baptized up to June 15. East Kensington, ., seven recently baptized.

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CHANGES.

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Tucker, of Cold Water, Mich., has be
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Baptist church in Grafton, Vt.; Rev.
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: Rev. J. J. Scarrett, of Flat Brook
church in Coxsakie, N. Y.; Rev. N
Baptist church in Norwalk, Ct.; Rev. A
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Mt. Vernon, has become pastor of the
J. Girdwood, of Montreal, Canada, has
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ecome pastor of the Baptist church in G
L. B. Hart, of Hyde Park, has become p
itchfield Co., Ct.; Rev. Geo. D. Crocke
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ONTHLY LIST.

March.
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Methodist
June 5.
Co., Ill.
N. H.,

Almond L. Round, Taunton, M
June 12.
W. W. Meech, North Lynne,
June 26.
F. N. Barlow, Newtown, Fairfield
Ct., June 26.

Churches Constituted.

Brimfield, Peoria Co., Ill., April.
Spring Dale, Dane Co., Wis., May
Spring Bay, Woodford Co. Ill., M
Monticello Prairie, Green Co., Ill.,
Marion Co., Iowa.
Trivoli, Peoria Co., Ill., May.

Dedications.

Mt. Carmel Baptist church, M
Co., Va., June 10.
New Rochelle, N. Y., July 11.

LITERARY NOTICES.

Dr. Johnson, his Religious Life and Death. New York:—Harper & Brothers. pp. 405–12mo.

Dr. Samuel Johnson was one of the most distinguished English writers of the 18th century, and probably did more than any other man to give character and fixedness to the English language.

His writings abound in richness of illustration, dignity of expression, and exhibit the greatest acuteness of thought. He was not imaginative; but vigorous, strong, dictatorial, sometimes abrupt and exceedingly sarcastic. An easy and familiar style he avoided. He was a giant in intellect, and his mental power and acumen appeared in all his writings. He bluntly uttered his sentiments, fearless of friend or foe. Notwithstanding his eccentricities and over-bearing severity in some instances, Johnson had benevolent feelings in his soul, and it is believed that when the dread messenger came to call him to his final account, he was prepared to go. The volume before us, as the title indicates, presents the elements of his *religious* life. The book is an admirable companion of "*Boswell's Life of Johnson.*" We commend it to our readers.

The Past, Present and Future of the Republic, translated from the French of Alphonse de Lamartine. pp. 163–12mo.—Same Publishers.

This is an opportune little work by a popular writer. The author considers the difference between the Republic of 1795 and that of 1848, the nature of the democratic and social principle, the parties existing in France, the finances of the government, universal suffrage, and a variety of other interesting topics. All republicans, we think, will be interested in becoming acquainted, through this volume, with the workings of the free principle in a nation that has emerged, with the rapidity of lightning, from the shades of monarchy.

Railway Economy, a treatise on the new art of transport. By Dionysius Lardner, D. C. L. &c. Same Publishers. pp. 442–12mo.

We are surprised to see so large a volume upon such a topic. One would suppose that 100 pages would exhaust the subject. In this volume every department relating to the construction of roads and vehicles, the various departments of labor in carrying passengers, the profits of the business, the risks to life and limb, and the influence of railroads on civilization, also the electric telegraph—are considered. The book is certainly very interesting, embodying a great amount of statistics and information in respect to railways in all parts of the world where they exist. All who are interested in railways should have the book, and those even who are merely travelers ought to read it. We were much interested in the estimate of the risks in different parts of the world compared with the same in other modes of conveyance.

Harpers' New Monthly Magazine. Nos. 1 and 2, June and July.

This is a remarkably cheap periodical, and forms an era in $3. 00 magazines. Here are 144 pages in one number, containing almost every variety of reading. We regret that fictitious narratives are inserted. There are, however, many articles of value in it. It has an immense circulation, having already reached, upon the issue of the second number, about 25,000. We have also received from the same Publishers, a 12mo. volume of 305 pages, entitled the *Shoulder Knot,* or sketches of the three-fold Life of Man, written in elegant style. In our last No. by an oversight, when noticing "Gibbon's Rome" and "The Pillars of Hercules," the names of the publishers were omitted. We would now say, that those valuable works are published by Harper & Brothers, No. 82 Cliff-street.

The Gallery of Illustrious Americans.—New-York: Published from Brady's Gallery, 520 Broadway. By G. P. Putnam, D. Appleton & Co. & C. S. Francis & Co.

This is truly a splendid work—royal folio, and will contain when completed portraits and biographical sketches of 24 of our most eminent statesmen since Washington. It is edited by C. Edwards Lester, a man of talent and a beautiful writer. The portraits are engraved by D'Avignon in admirable style, presenting perfect likenesses of men in whom all feel interested. The printing is elegant on very thick and fine paper. No. six, which we have before us, contains the portrait of Col. Fremont. In previous Nos. will be found Clay, Webster, Calhoun and others. We do not wonder that the work is circulated with great rapidity throughout the country.

MINISTERIAL CHANGES.

Rev. H. K. Stimson, of Wheatland, has become pastor c in Adrian, Mich.; Rev. J. N. Hill has become pastor of the I River, Westchester Co., N. Y.; Rev. A. Tucker, of Cold V come pastor of the Baptist church in Lafayette, Ind.; I Charlotte, Vt., has become pastor of the Baptist church in N. V. Steadman, of Evansville, has become exploring age American Baptist Home Missionary Society; Rev. J. J. Se N. Y., has become pastor of the Baptist church in Coxs Boughton, has become pastor of the Baptist church in N Dunbar has become pastor of the Baptist church in Knox Me.; Rev. G. A. Willard has become pastor of the Baptis wick, R. I.; Rev. Geo. W. Porter has become pastor of Parma Centre, Monroe Co., N. Y.; Rev. Z. A. Bryant, Up N. Y., has become pastor of the Baptist church in Smith Co., N. Y.: Rev. L. H. Wakeman, of East Haddam, ha Baptist church in Stepney, Ct.; Rev. Mr. Reynolds ha Baptist church in Port Jervis, N. Y.; Rev. A. Handy, come pastor of the Baptist church in Holley, Orlean Wilder, of Huntingdon, Md., has become pastor of th Britain, Pa.; Rev. E. T. Brown, of Mt. Vernon, has b tist church in Wooster, Ohio; Rev. J. Girdwood, of come pastor of the 1st Baptist church in New-Bedf Cressy, of Meredith, N. H., has become pastor of th castle, Putnam Co., Indiana; Rev. L. B. Hart, of Hyd of the Baptist church in Milton, Litchfield Co., Ct.; Ithaca, N. Y., has become pastor of the Baptist chu Phœnix, R. I.

MONTHLY LIST.

Deaths of Baptist Ministers.

Isham Peacock, Wayne Co. Ga., March, aged 116.

Wm. Stillwell, Burritt, Winnebago Co., Ill., May 12.

J. S. C. F. Frey, Pontiac, Oakland Co., Mich., June 5, aged 78.

Ordinations.

Julius S. Webber, Rochester, N. Y., May 10.

N. D. Anis, Spring Bay, Woodford Co., Ill., May 22, (formerly a Methodist clergyman.)

Ralph H. Bowles, Tariffville, Ct, June 5.

T. D. Grow, Hampshire, Kane Co., Ill.

Charles H. Newhall, Sutton, N. H., June 12.

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Unity of the Human Races, with a review of the position of Prof. Agazzis By Rev. Thomas Smyth, D. D.—New-York: George P. Putnam. pp. 404—12mo.

Prof. Agazzis, a distinguished naturalist, maintains the theory of an indefinite number of original and separately created races of men. But the author of this volume refutes that theory, and establishes in a satisfactory and able manner the doctrine that there was one originally created race. This conclusion, we believe, is in accordance with the scriptures, and the views of Agazzis tend towards rationalism. We thank Dr. Smyth for this logical and triumphant defence of a scriptural doctrine. The scientific will be deeply interested in this work, and clergymen will find much light shed upon some difficult passages of the scriptures. It is an admirable treatise.

Mothers of the Wise and Good. By Jabez Burns, D.D. pp. 288—12mo. Boston. Gould, Kendall & Lincoln. New-York: for sale by Lewis Colby.

The fact is not duly appreciated that the world is indebted to the instruction of mothers for some of her greatest and best men. The mother in many instances has so directed and shaped the expanding mind of the child that that very instruction has been instrumental in forming a powerful and sanctified intellect. It is important that such mothers should be known and that their instructions should be examined in order that their example may be followed. In this volume we find notices of the mothers of some of our first luminaries in the literary and religious world. Also many striking incidents relating to mothers, and several essays in respect to their qualifications.

Every mother and father, and *child* who has come to years of understanding, ought to read it. It is very handsomely printed and bound.

Letters of Rev. Samuel Rutherford, with a Sketch of his Life. By Rev. A. A. Bonar. New-York: Robert Carter & Brothers. pp. 554—8vo.

Rutherford was a Scottish divine of the 17th century. He suffered much from domestic afflictions as well as from the persecutions of the established church. He had the love of God shed abroad in his heart, and proclaimed the gospel with such uncompromising fidelity that the *establishment* looked upon him with astonishment, persecuted, finally deposed him from the ministry and banished him. Afterwards he was appointed Professor of Divinity at St. Andrews, and finally deprived of that office and summoned before Parliament for high-treason; but he answered his accusers by saying that he must obey a higher summons first. He was then upon his death bed. Rutherford was a man of great talents and ardent piety. In these letters we have a view of the progress of his mind from error to truth, and of his powerful and conclusive reasoning. The devoted and learned *Cecil* called these letters one of his classics. Many doctrines of the cross are beautifully elucidated in this volume. Those especially who are afflicted will find these epistles a sovereign balm to heal their wounded hearts. The author does not aim to write in an elegant style; but speaks right out bluntly, old fashioned truths in an old fashioned manner. We commend the work to our readers.

Gems of Art, comprising fifty-two Mezzotint and Line engravings. New-York: W. L. Ormsby, 116 Fulton-street. Here we have a royal octavo volume consisting wholly of engravings. It is rightly named Gems of Art, for we have rarely if ever met with more elegant specimens of engravings on steel. They are by some of our best artists, among whom is Mr. Ormsby, the publisher of the book. It is just the thing for the parlor table. If any of our friends wish for first rate engravings we can recommend them to Ormsby, who is prepared to execute any thing in that line and to print the same in admirable style. He engraves and prints most of the portraits in the Memorial.

The Illustrated Domestic Bible. By Rev. Ingram Cobbin, M. A. No. 1. New-York: S. Hueston.

We have already spoken of this admirable work, and are confirmed in our opinion by seeing the first Number. It contains nineteen engravings illustrative of the Sacred text, besides a map of Palestine. It is to be completed in 25 Nos., at 25 cents a Number. We commend it to our patrons as most excellent.

Field Book of the Revolution Nos. 2 and 3,

Are received from the Messrs. Harpers, full of beautiful engravings illustrative of thrilling events. The descriptions are written in a romantic and pleasing style. When completed it will be a splendid work.

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Wm. Parkinson

BIOGRAPHICAL SKETCH OF REV. WILLIAM PARKINSON.

BY HIS WIDOW.

Elder William Parkinson, second son of Thomas and Dinah Parkinson, was born on the 8th day of November, 1774, in Frederick county, Maryland. He was first awakened to a sense of his lost condition as a sinner, in 1794, under the faithful preaching of Elder Lewis Richards, in the city of Baltimore; and was baptized on a profession of his faith in Christ, in Israel's Creek, near Woodsberry, Frederick county, by Elder Absalom Bainbridge, June 17th, 1796. His parents, at the time of his birth, were Episcopalians, and, as he afterwards believed, christians at that period. His mother especially, he ever spoke of with the greatest veneration and respect, both as an exemplary christian, adorning her profession, and as one of those uncommon mothers with whom children are but seldom blessed. She, like thousands of others, was extravagantly fond of Whitfield's ministry, and would hear him whenever it was possible for her consistently to reach the place where he was to preach; and when on some occasions he was to preach on the Jersey side of the Delaware, and circumstances put it out of her power to cross from the Pennsylvania side, she would stand on the shore to listen to his voice.

She took great pains to instruct William, storing his mind with scripture truths, even before he had acquired the art of reading, and by her peculiar manner made learning so attractive to him, that it was ever after his delight. Although to speak but modestly of his attainments in after life, he was considered as one of the best scholars of his day,—he was self-taught. It is not known that he ever had any teacher but his mother, with the exception of ———, a Hebrew teacher, whom he employed after he had learned to read the Hebrew, to assist him in the Hebrew points.

His parents were accustomed to entertain traveling preachers at their farm-house,—not confining their invitations to Episcopalians. In this way they occasionally heard a Baptist minister, and having discovered through the instrumentality of Elder —— Davis, that they had never followed Christ in baptism, travelled on horse-back about thirty miles to "answer a good conscience in this act of obedience to Jesus Christ."—For a short time this made an impression on young William's mind. His mother especially, from his earliest recollections, he had ever regarded as rarely wise and good, and he knew that it could be no

small matter that would induce her to leave her family and travel for thirty miles, an almost unbeaten track, and which could be accomplished only on horse-back. But in a little time after he left his father's house to learn the dry-goods business in Baltimore, and soon dismissed from his mind these impressions, with all his beloved mother's early instructions, and became extravagantly fond of what are called the innocent amusements of this life, with the exception of the theatre, for which he felt a perfect disgust. "Bad," said he, "as I was, I hated hypocrisy. The actors I regarded as hypocrites,—those who witnessed their performances as encouraging others to appear what they were not. Never but on one occasion was I persuaded to enter a theatre, nor could I then bring my mind to tarry till the close of the exhibition." But of parties and balls, and their accompaniment dancing, it would seem that he could never tire. For the sake of a dance he would go any accessible distance the country around. This period of his life, and which was not interrupted till he was nearly 20 years of age, he was accustomed to look back upon in after life with unfeigned sorrow.

Just before he completed his 20th year it pleased the Lord to regenerate his soul. The visitation was sudden—the change mighty. His former pursuits became loathsome—his former companions were all forsaken. He now became acquainted with an old colored slave, who was rendered a great blessing to him. He would hasten from his business at night, to sit at the feet of that old disciple, and considered it a greater privilege than to have possessed the wealth of all Baltimore. Indeed, the time allotted him for his meals, he would gladly take to spend with her, and hear of the compassionate Saviour from her lips, whenever it was possible for her to spend that time with him.

On one occasion during his great distress in 1794, he went to hear an American preacher. This preacher in addressing persons in his situation, urged them to believe in Christ and receive him as their Saviour. He thought in his mind, Lord, this is just what I want to do. It is the one desire of my soul. He inwardly struggled to do as directed, but realized so sensibly his helplessness, that looking at the sun, as it just then shed its rays through a window opposite him, he said, "I can as easily stretch my natural hand and grasp thee, as I can extend the hand of Faith and embrace Christ as my Saviour." From that hour the distinguishing doctrines of free and sovereign grace were his only hope.—He not long after found joy and peace in believing, but did not make a public profession of faith in Christ till after he had attained his twenty-first year.

Finding the dry-goods business would not allow him the time for

reading and study that he felt an increasing desire for, after he trusted he knew the Lord, he abandoned it the latter part of 1794 or early in 1795, returned to Frederick county and opened a school at Carroll's Manor. From this time it is believed that about every spare dollar was sent to Philadelphia for books—Elder Stephen Ustick kindly selecting and sending to him the best works that Mr. P.'s limited means would enable him to procure. It may be asked why his father did not assist him in early life in obtaining an education? Had he not the means? He had—but young William with very little trouble soon acquired as much learning as his elder brother had attained, and which his father considered all-sufficient—moreover, being an old-countryman, he seemed to think his property of right belonged to his eldest son—in consequence it was husbanded for and descended to him. Nor does it appear that the younger son ever made any objection to this, as he lived in the greatest harmony with every individual of his family so long as there was one of them remaining, and when in the prospect of death himself, he said he anticipated the happiness of meeting them all in heaven.

Not having access to his writings, I could not if I would overleap his prohibition and give them to the world, but happening to have an old leaf of a diary written by him in his school-house, I cannot forbear to copy it merely to show how his early experience agreed with that in all after life.

"*Dec.* 14, 1795. This day was led to contemplate the happiness of those who have received the gift of true and saving faith, which is the gift of God, and whereby they see their justification and sanctification complete in Jesus: for such, stagger not at the promise—nor view their performances as their recommendation to God's favor, but look by faith, through the use of means to Jesus crucified, who of God is made unto them wisdom, righteousness, sanctification, and redemption.

"18*th.* This morning before school, my God was near unto me, unworthy and sinful as I am. My heart was expanded with heavenly desires, and my soul charmed with a holy love. Faith, that precious, celestial visitant, brought in a few moments the compassion and infinite merits of my once bleeding and cross-expiring, but now risen and altogether glorious Jesus, near my view. O, my dear Saviour, my incarnate God how precious thou now art to my heaven-aspiring soul! How willingly would I, this moment, leave this fading world, with all its withering joys, and soar away to thy celestial habitation. O thrice precious Redeemer, let my heart and the affections thereof no more return to this transitory vision, but keep, O keep them fixed on thee, as thou art the father and the father in thee; the seat, source, and issues of all

sible felicity—till, as a hireling, I shall have finished my course, and done the work which thou hast for me to do in these lower regions, then finally, take me to thine immediate presence forever to admire and praise the amazing riches of thine unbounded love.

"*Tuesday Evening.* After the dismission of my pupils, setting alone in my school-house, musing on the sweetness of redeeming love, especially on the infinite ransom paid for sinners, that precious, holy, co-eternal Spirit, whose peculiar office it is, to take of the things that are Christ's and shew them unto us, did so plainly, so gloriously, and so comfortably unfold the mysteries of the gospel to me, as charmed my soul above all things it ever beheld or conceived of before. The sacred pages seemed all to be plain, but O how sweet, how amiable, how transcendantly glorious didst thou, O Jesus Saviour, then appear. O that such a clearness in the doctrines of the gospel might return to, and continue with me, if it be thy holy will, O God. O that I may ever lay low at my Redeemer's cross, and in humble, thankful astonishment, behold him as the Lamb that taketh away the sins of the world.

"*Monday, 26th.* Pursuant to my secret conclusion the preceding evening, after some degree of comfort in private prayer, went to my school-house,—was blessed with liberty to drop a few words of exhortation to my scholars, and was enabled to pray with and for them; that the Lord would cause a sense of their sinfulness, and his continual presence, to inhabit their tender minds, influencing them to hate and abstain from sin, and to pursue the paths of holiness—that the Lord would make them duly susceptible of instruction, both literal and spiritual, and seal it upon their hearts. O thou forever blessed God, pardon I humbly beseech thee, that diffidence with which I was affected when at noon, and in the evening, I attempted to look unto thee in the presence and behalf of my pupils, myself and all for whom I desired to pray. O may I never be ashamed to own my God and Saviour before the world, but manifest myself in all my ways, to be a follower of him. This evening while engaged in meditation and prayer alone, my God was precious to me. O sweet Jesus, how inexpressibly lovely and desirable are thy kind embraces—may I ever be low at thy cross, and pay my praise and adoration at thy thrice precious feet for ever and ever."

It was not till six months after the date of this paper that he was baptized, and having occasion immediately after that happy occurrence to go on business a considerable distance from his home, he went on the first Lord's day of his absence to hear a celebrated preacher, who had made an appointment for that day at the place where he was. Several hundreds were assembled, for preaching in those days was scarce and the

people came from miles around, but much to their disappointment, the preacher did not arrive, and it was proposed to have a prayer meeting. Mr. Parkinson, among others, was invited to engage in prayer. He did so. He was requested to read a chapter, for knowing him to be a school-teacher, they naturally supposed he was a good reader. With this request he also complied. He read the 97th Psalm, with the exception of the last verse. As he read the 11th verse, "Light, &c.," he said he saw so much in it to cheer and comfort the christian,—so much also to alarm the careless sinner, that he felt an unconquerable desire to tell the people before he read the following verse. He commenced doing so—the passage seemed continually to unfold rare beauties to his view as he proceeded. Presently he found his hearers paying the most profound attention, and much the larger part bathed in tears. He continued addressing them till he felt somewhat wearied in body,—when on sitting down he discovered he had been talking three hours and a quarter. Confused and ashamed, he was only anxious when the meeting was dismissed to make his escape, but this he in vain tried to effect.—He was surrounded by the people who solicited him to make an appointment for the next Lord's day. It was in vain that he urged he was no preacher,—they said, only come then and talk to us as you have done to-day. Their pressing request, together with the cries and groans of the wounded, (for the Holy Spirit had mightily visited the people that day,) determined him—he promised and complied, though a sense of wrong bore so heavily upon him that it made him very unhappy. As soon as possible after this second Lord's day, he hastened home, went before the church, acknowledged his wrong and begged their forgiveness. The church desired him to exercise his gifts before them, and in about three weeks from the time he was baptized, they gave him a license to preach the everlasting gospel. From that time until it pleased the Lord, a few years before his death, to lay his afflicting hand upon him, he was ever ready by night and by day, in season and out of season, to blow the gospel trumpet, while his success was almost without a parallel. He was ordained to the work of the gospel ministry April 1st, 1798, by the laying on of the hands of Elders Jeremiah Moore and Lewis Richards.

For a considerable time he steadily objected to taking the pastoral care of a church. His own desire was to be a missionary. It is true he accepted the appointment of chaplain to Congress for three successive seasons, during Jefferson's administration, and on Lord's days during that time preached at the Capitol, but he had the privilege of traveling through the week and preaching every day where he had previously made appointments.

Much to his affliction he found his ministering brethren were very generally displeased with his acceptance of the chaplaincy, supposing it would restrict his liberties of preaching, &c. He received written rebukes from them on every hand.

In reply to Elder Waller, he says,—"Providence had so ordained it that an appointment made for me by our association at her session last May to preach at Washington, came on the first Lord's day in December, 1801, the day before Congress met. Accordingly, I had to be at the city and had several of the members to hear me. Col. New, who was here before me, spoke of me to several of the members, and those members to others. By this means it reached the ears of the few Baptists in this place, who exceedingly pressed on me to have my name given in as a candidate. So that finally, although at first determined against it, I was induced to suffer my name to be added to the list, and was chosen by a large majority. I never asked any man for either his vote or his interest."

To another he says,—"Although I am blamed by my brethren, I never yet have seen cause to regret having accepted the appointment. I am also not without hope that some good will be done in this place. I preach on Lord's day morning in the Capitol—afternoon in the Treasury, and in the evening at Georgetown, Alexandria, or elsewhere. The members of Congress attend abundantly better than I expected. I have moreover the pleasure of saying that the President has never yet missed but one of my meetings at the Capitol."

But to the one that most severely wounded him, and which bears an earlier date than the above, he says,—"I am happy to say you have been wrongly informed, and that I am falsely charged with respect to my profaning the gifts of the Holy Spirit for $700. My allowance for the session does not exceed $200, and which at the cheapest rate that is decent, will not defray my necessary expenses. This I knew as well before my election as since; and therefore, whatever others may suggest, I know, and I think the Searcher of hearts knows, that money was not the object with me. You will probably ask, what then was your object? I answer, to preach to sinners in this place. As to the neglect of the duties of a gospel minister, which you suppose my situation must occasion, I think the supposition quite unfounded,—I have liberty to attend stated appointments as usual. The Baptists to me are exceedingly precious; nor is there any other people with whom, in a church capacity, I have or can have fellowship. And while I say that there is no one for whom, as a man, a christian, or a preacher, I have higher veneration or esteem than yourself, you may easily believe I am heartily grieved

to find you have forbidden me to call you brother. I hope, however, that if you exclude me from your embraces on earth, I shall see you in heaven, and with you adore redeeming love. But sorrow overcomes me —I am more fit to weep than to write."

It is but just to add that the estrangement on this beloved brother's part was of short duration, and that for many years after a very interesting correspondence was maintained between the two. He served Congress three sessions, and was elected the fourth, but that fall, 1804, he received and accepted an invitation to visit New-York, and in consequence declined the chaplaincy.

About the first of September, 1804, while on a preaching tour of some three or four months, he had a severe attack of inflammatory bilious fever. He was a long distance from his home, but was most kindly received and taken care of by a Mr. Gambrel and his family, then residing at the head of the Severn ———. He was brought very low—considered dying—his physicians and some ministering brethren standing about his room and bed waiting to see him expire. He could not speak, but could hear their conversation, and believed what they said. He heard that his extremities were dead, and the physicians said his next return of fever would terminate his existence. He inwardly rejoiced that he was so soon going home—impatient that the slender thread which bound him might be clipped, when on a sudden it seemed as if a mighty mass of unconverted sinners stood before him, and the question put to him, will you now enter heaven or will you go back to earth and be instrumental in saving these poor souls from perdition? He said,—"I will go back." Not very long after he whispered, to the astonishment of all present, "My fever will not return again, I shall get better," and from that time began to recover.

In a letter written to his wife, bearing date September 27, 1804, he says,—"O, my dear, in my illness I learned the sweet and infinite value of religion. I saw clearly that I was a vile sinner, but had a glorious view of a rich Saviour. I had no more doubt of my acceptance than of my existence, and was as willing to die as I ever was to sleep."

In another letter he says,—"I am but a shattered vessel, and hardly think I shall ever be really well again in this world; but the best of all is, I am not afraid to die. Glory be to God. Death's terror is the mountain faith removes. Yet I think, and am fully persuaded, that I must abide in the flesh as long as the Lord has any thing for me to do or to suffer. Well, the will of the Lord be done, is the earnest prayer of the chief of sinners."

Although after he was licensed to preach he soon dismissed his school,

he was greatly interested in the education of youth, and some considerable time before he removed to New-York, was instrumental, it is believed, in obtaining the site for and in establishing two academies—one for males, the other for females. And at both of which he delighted to preach whenever it was in his power,—maintaining also for a long time a correspondence with the principals and many of the pupils. Previous to his coming to New-York he wrote to one of these thus:

"As it is some considerable time since I forwarded an appointment to be at the Female Academy on Monday next, I entertain a feeble hope of seeing you there. But it affects me much when I reflect that probably enough I shall see you no more till the heavens are no longer—that I shall never be permitted to preach to you again; and that our next meeting will be at the bar of an awful God. Nor will the matter be great, if we are prepared to meet there with joy. The present world, at best, is but a painted bubble,—it is not our abiding city—a few revolving seasons at most, and we shall bid it an everlasting farewell. Even my youthful correspondent must soon be numbered with the pale nations of the dead. But O! the piercing, dreadful thought, must she die in a carnal state—must she leave time under the curse? May God forbid—may Christ prevent."

In his personal appearance he was remarkably neat but plain, and desired every thing plain about him—but he never liked to hear persons spend their time in complaining of the dress of others. As a reason, when occasion required, he related the following anecdote:

In about 1798, while on quite a long preaching tour in Maryland and Virginia, his personal wants had not been considered as they should have been, and he found himself without sufficient means to meet his necessary expenses on his return home. He was to preach once more before he bent his way homewards. At this last meeting a lady's dress, from its gaiety and extravagant appearance, annoyed him,—there were doubtless other unconverted persons there, but he was sure that she was one—he fervently prayed for her. She paid respectful attention to his preaching, but he felt sad from the idea that the truth did not reach her heart. To his astonishment, at the close of the meeting she came forward, addressed him with much apparent interest as a christian brother, and at the same time placed in his hand a handsome amount of money, quite sufficient to relieve him from any embarrassment for a considerable time to come. Judge not according to the appearance.

(TO BE CONTINUED.)

CANDID CONFESSION.—Anecdote.

In a beautiful little town in Western New-York, a delightful revival religion took place in the winter of 1849—50, when some scores of ners were turned from darkness to light,—from the power of Satan God. In the solemn daily services of worship, the Congregational, ethodist, and Baptist ministers were actively engaged, and it was reed among them that during the time conversions were extensively ing on, little should be said of denominational peculiarities. After a son, as less of conversion was witnessed, it was felt to be of impor- ce to collect the lambs into the fold of the Great Shepherd and bishop souls. One of the Pœdobaptist brethren proposed, that each of minister should preach on baptism and church fellowship, in the sence of his brethren. The plan was adopted, and the houses of rship were filled with attentive audiences, while the Congregational l Methodist brethren insisted on infant baptism as a scriptural and duty.

It will be scarcely supposed that the audience or the interest would less when the Baptist brother, with less of learning than his brethren, uld have to meet and reply to the arguments and the learning which, the last two evenings, had been placed before many hundreds of the ghborhood. No anxiety, however, was felt by those who knew our ther's extensive acquaintance with his bible, and with men. He en- d on his duties with great composure and apparent ease, and occupied e forty minutes in a clear statement of scriptural truth on his sub- . He then remarked, "I suppose that after the learned discourses to ch we have listened on Tuesday and Wednesday evenings, it will be ected that I should say something respecting infant baptism, a subject, nfess, somewhat out of the range of my studies. However," turning is Methodist brother, who sat in the pulpit, and placing in his hands ew Testament, he added, "my brother understands it, and he will read e of the strongest passages on the subject, and I will offer some remarks them." The Methodist brother seemed somewhat surprised, and at gth said, that such a mode of discussion was rather difficult, and that was not prepared. "Oh, my brother," said the imperturbable Baptist, do not want you to discuss the matter; only to give us a few of the s, the commands, or examples on which you most generally depend." ndeed," replied the worthy Methodist, "I cannot do that just now;

remarkable circumstance that we have the mention of music and a specimen of poetry in immediate connection, though they are not mentioned as accompanying each other. Jubal is mentioned as the father of instrumental music, and Jubal's natural father presents, from the excitement of the occasion, on account of a terrible act which he had committed, a specimen of rude poetry. Here we have proof positive that poetry was coeval with music. Dr. Jahn says, that poetry, music and dancing were contemporaneous in origin.* It is not necessary to suppose that there was on this occasion a musical accompaniment to the recital of the poetry. It is probable that there was not, though very often there was.—This specimen of early versification is called by biblical scholars *prosaic* poetry. It has the imagination, the pathos, passion and striking expression of poetry, but not finished versification or metaphorical language. It is *natural* in distinction from artificial and finished poetry.

Another specimen may be found in Gen. ix. 25, 26, 27, where the patriarch Noah, awaking from his wine and ascertaining the reprehensible conduct of Ham and Canaan, also the commendable course of Shem and Japheth, exclaimed, under the excitement of his feelings, in oriental verse:

"Cursed be Canaan;
A servant of servants shall he be unto his brethren.
And he said,
Blessed be the Lord God of Shem;
And Canaan shall be his servant.
God shall enlarge Japheth, and he shall dwell in the tents of Shem;
And Canaan shall be his servant."

This was an important prophecy in reference to the settlement and government of men upon the earth, which has been fearfully fulfilled in respect to the descendants of Ham and Canaan, who are even now in bondage in this and other countries. The prediction has also been remarkably fulfilled in respect to the descendants of Shem and Japheth, who have extended their borders to almost all parts of the earth.

Another instance occurs in Gen. xxvii. 27, 28, 29:

"See, the smell of my son is as the smell of a field which the Lord hath blessed;
Therefore God give thee of the dew of heaven,
And the fatness of the earth, and plenty of corn and wine:
Let people serve thee, and nations bow down to thee:
Be lord over thy brethren, and let thy mother's sons bow down to thee:
Cursed be every one that curseth thee, and blessed be he that blesseth thee."

* Jahn's Biblical Arch. §90.

ac blesses his son Jacob when he supposed he was blessing Esau.—
is occurred in consequence of the duplicity of Rebekah, for the purpose
securing the blessing for her son Jacob the younger, and depriving
au, the elder, of his birth-right. When Esau returned with his veni-
, and found that his younger brother had taken away his birthright,
wept bitterly, and called upon his father to bless him also. Isaac did
in the poetic effusion contained in Gen. xxvii. 39, 40:

"Behold, thy dwelling shall be the fatness of the earth,
And of the dew of heaven from above;
And by thy sword shalt thou live, and shalt serve thy brother:
And it shall come to pass, when thou shalt have the dominion,
That thou shalt break his yoke from off thy neck."

ese were prophetic effusions which were remarkably fulfilled in the
terity of the two brothers.

The specimens which we have presented, it will be readily perceived,
not the most elevated kind of poetry, and may properly be called
tic prose. They were uttered about 1800 B. C.

We have another specimen in Gen. xlix. 2–27 inclusive:

"Gather yourselves together and hear, ye sons of Jacob;
And hearken unto Israel your father.
Reuben, thou art my first-born,
My might, and the beginning of my strength,
The excellency of dignity, and the excellency of power:
Unstable as water, thou shalt not excel;
Because thou wentest up to thy father's bed;
Then defiledst thou it: he went up to my couch.
Simeon and Levi are brethren;
Instruments of cruelty are in their habitations.
O my soul, come not thou into their secret;
Unto their assembly, mine honor, be not thou united:
For in their anger they slew a man,
And in their self-will they digged down a wall.
Cursed be their anger, for it was fierce;
And their wrath, for it was cruel:
I will divide them in Jacob,
And scatter them in Israel.
Judah, thou art he whom thy brethren shall praise;
Thy hand shall be in the neck of thine enemies:
Thy father's children shall bow down before thee.
Judah is a lion's whelp:
From the prey, my son, thou art gone up:
He stooped down, he couched as a lion,
And as an old lion; who shall rouse him up?
The sceptre shall not depart from Judah,
Nor a lawgiver from between his feet,
Until Shiloh come;

And unto him shall the gathering of the people be:
Binding his foal unto the vine,
And his ass's colt unto the choice vine;
He washed his garments in wine,
And his clothes in the blood of grapes:
His eyes shall be red with wine,
And his teeth white with milk.
Zebulun shall dwell at the haven of the sea;
And he shall be for an haven of ships
And his border shall be unto Zidon.
Issachar is a strong ass,
Couching down between two burdens:
And he saw that rest was good,
And the land that it was pleasant;
And bowed his shoulder to bear,
And became a servant unto tribute.
Dan shall judge his people,
As one of the tribes of Israel.
Dan shall be a serpent by the way,
An adder in the path,
That biteth the horse-heels,
So that his rider shall fall backward.
I have waited for thy salvation, O Lord.
Gad, a troop shall overcome him;
But he shall overcome at the last.
Out of Asher his bread shall be fat,
And he shall yield royal dainties.
Naphtali is a hind let loose:
He giveth goodly words.
Joseph is a fruitful bough,
Even a fruitful bough by a well;
Whose branches run over the wall.
The archers have sorely grieved him,
And shot at him, and hated him:
But his bow abode in strength,
And the arms of his hands were made strong
By the hands of the mighty God of Jacob:
(From thence is the Shepherd, the stone of Israel:)
Even by the God of thy father, who shall help thee;
And by the Almighty, who shall bless thee
With blessings of heaven above,
Blessings of the deep that lieth under,
Blessings of the breasts, and of the womb:
The blessings of thy father have prevailed
Above the blessings of my progenitors,
Unto the utmost bound of the everlasting hills:
They shall be on the head of Joseph,
And on the crown of the head of him
That was separate from his brethren.
Benjamin shall raven as a wolf:
In the morning he shall devour the prey,
And at night he shall divide the spoil."

It is a little more elevated than the other passages quoted; but it is from being the highest kind of Hebrew poetry. Good old Jacob, it before he left the world, called his sons together, and uttered this remarkable prophecy in respect to the varied scenes through which they uld be called to pass during their earthly career. In Hebrew poetry ere are evidently various kinds of verse, though we have a very imperit knowledge in respect to the subject. We are ignorant even of the nner in which the ancient Hebrews *pronounced* their most common rds. But from the manner in which Josephus, Origen and Jerome eak of Hebrew poetry, it would seem that it was well understood in ir times. Josephus says that Moses wrote in Hexameter verse, and vid in trimeters and pentameters.* Jerome thought he discovered abic, alcaic and sapphic verses in the Psalms, hexameters and pentaters in Deuteronomy, Isaiah, Job, and the writings of Solomon.† But, this day we cannot determine with certainty the different kinds of se in which the Hebrew poets wrote, nor is it certain that even Ori-, Jerome, Eusebius or Josephus fully understood this subject. It is rious, however, to a casual observer, that many parts of the sacred iptures were written in verse, and in different kinds of verse. Bishop wth, one of the ablest writers upon this subject, informs us that there four characteristics of Hebrew poetry. 1. The acrostical or alphaical commencement of lines or stanzas; 2. The admission of foreign rds and certain particles which seldom are found in prose, and thus m a distinct poetical dialect; 3. Its sententious, figurative, and sublime pressions; 4. Parallelism. But it has justly been doubted by Bishop ob and other distinguished biblical scholars, whether any of these conered as general characteristics excepting the last (Parallelism) really st. By Parallelism we mean a certain resemblance or relationship ween two members of each period in such a manner that, in two lines members of a period, words shall answer to words and things to things though they were fitted to each other according to some rule or mea-e. There may be said to be four kinds of Parallelism, viz.: Parallel es *Gradational*, *Antithetic*, *Synthetic*, and *Introverted*.

In *gradational* parallel lines, the responsive clause generally rises ve the preceding clause, sometimes by a descending scale in the value he related terms and periods, but always with a distinction in mean-. This is very common in the Psalms and Isaiah.

* Josep. Ant. Jud. Lib. ii. c. 16. §4. Lib. iv. c. 8. §44. Lib. vii. c. 12. §3.

Hieronymi Præfat. in Chronic. Epist. 135 ad Paul. et Epist. Urb. ad Paulin. nment. in Ezek. c. 30.

In Parallel lines *Antithetic*, two lines correspond with each other by opposition of terms and sentiments. For instance, the second line is contrasted with the first, in expression or sense. This is not of very frequent occurrence, especially in the higher kinds of poetry. The Proverbs of Solomon receive much of their force and elegance from this species of parallelism.

In Parallel lines *Synthetic*, or *constructive*, the Parallelism consists only in a resemblance of construction, and such a resemblance that word does not answer to word, nor sentence to sentence, as equivalent or opposite. There is, however, a correspondence between the different propositions in reference to the turn of the whole sentence. For instance, noun answers to noun, verb to verb, interrogative to interrogative, negative to negative, member to member. This kind of parallelism is very extensively employed by the sacred writers, though sometimes it is with difficulty apparent.

In Parallel lines *Introverted*, whatever may be their number, the first is parallel with the last, the second with the next to the last, and so on. These different species of parallelism exist in the Old Testament.

Bishop Jebb has further shown that the same characteristics of poetry exist in the New Testament. It is supplementary to and perfective of the Old Testament, was composed in like manner by native Jews, in Hellenistic or Hebraic Greek, under the same divine influence, and we should naturally expect the same kinds of parallelisms, and other similar indications of poetic effusions.

Bishop Jebb enumerates the following proofs of the existence of poetry in that part of the sacred Scriptures, viz:

1. Simple and direct quotations of single passages from the poetic parts of the Old Testament.

2. Quotations of a more complex kind when fragments are combined from different parts of the poetical Scriptures, and formed into one connected whole.

3. Quotations mingled with original matter, in which one or more passage derived from the Hebrew Scriptures are so connected with original writing that the compound forms a homogeneous whole.

The different kinds of *original Parallelisms* in the New Testament are, according to the same distinguished scholar, I. *Parallel couplets*; II. *Parallel triplets*; III. *Quatrains*. of which the lines are either directly, alternately, or inversely parallel; IV. Stanzas of five lines; V. Stanzas of six lines; VI. Stanzas of more than six parallel lines.

Parallel lines gradational, or *Cognate Parallelisms* are also found in the New as well as the Old Testament, as in 2d Thess. ii. 8, Matt. x.

5, 6. *Introverted Parallelism* is found too, and the *Epanodos*, as Jebb calls it.

We discover in the sacred Scriptures seven different kinds of poetic composition, viz: *Prophetic*, *Elegiac*, *Didactic*, *Lyric*, the *Idyl* or short pastoral poem, *Dramatic* poetry, and the *Acrostic* or *Alphabetical* poems. Oriental poetry is full of strong expressions, striking metaphors, lively descriptions, and glowing sentiments, expressed in the most vivid manner.

LINES,

Suggested on hearing of the death of Rev. Sylvanus Boardman, father of the late lamented George D. Boardman.

Servant of the Great Jehovah!
Now thy Christian race is run,
All thy conflicts now are over,
Now thy triumph is begun.

Though bereaved, with fond affection
We thy pilgrimage survey,
And each hallowed recollection
Of those scenes now passed away.

Oft within my father's dwelling
I have heard thy voice in prayer,
When the heart with fervor swelling,
Poured its deep devotion there.

When that father's life was riven,
When his form was laid in dust,
Thou didst raise our hopes to heaven,
Bid us there repose our trust.

When my only sister perished,
When our tears again did flow,
'Twas thy counsel that we cherished
In that doleful hour of woe.

Now beyond earth's dark dominion,
With the bright seraphic choir,
Thou hast flown on angels' pinions,
With my sister and my sire.

More congenial spirits meet thee—
Souls more worthy of thy love,
Kings and prophets throng to greet thee
In those brighter realms above.

Now amidst angelic legions,
Where thy glory is begun,
Thou hast met in blissful regions
Both thy daughter and thy son.

In that bright and holy station
Thou hast met with songs of joy,
Him who first proclaimed salvation
To the Karens of Tavoy.

Once he left, without a murmur
Home and friends and kindred all,
For the shores of distant Burmah,
And the jungles of Bengal.

Many heard his thrilling story,
Glad their Saviour to behold;
Many gems of radiant glory
Shine upon his crown of gold.

He has rested from his labors,
And, among the host above,
Now he joins to bless the Saviour
With the father of his love.

To those heavenly heights ascended,
With that son beloved so well,
Now thy songs with his are blended,
God's redeeming love to tell.

Tho' thine earthly days are numbered,
Thou hast finished thy career;
Still thy deeds shall be remembered
In the hearts of thousands here.

Thousands who with pure devotion,
Hope to praise their sacred Head,
When the caves of earth and ocean
Render up their sheeted dead.

Rev. M. J. Kelly.

DANGER OF EXTREMES.

THE prayer of Daniel to be led "in *the midst of the paths of judgment*," is one of great importance. Every good thing is liable to be abused, and in avoiding one extreme, we are very apt to fall into the very opposite one. This danger arises partly from the contractedness of the human mind, which at the best can take in but a small part of truth, and partly from the fact that having laid fast hold of one important idea, we are apt to forget other subjects at least equally important, and pursue our favorite theme till it has all the results of error, and perhaps indeed, really becomes such.

We may refer to a few illustrations of our remark. With a view of accommodating his whole camp at public worship, Abraham devoted a grove to this purpose, and groves were after awhile held in too high esteem, and ultimately were consecrated to idols, and worship in them was prohibited. Moses, in a season of sore calamity, by divine direction, constructed the brazen serpent for the healing of the Israelites; this "*piece of brass*" became the object of worship, and had to be destroyed. The law of Jehovah was exceedingly minute in its requirements, and the pharisees abused it by observing its minute parts and neglecting its weightier ones. The cross of Christ was the object of boasting on the part of the apostles and primitive Christians, and not a few have adored the very wood of the supposed literal cross, and worshipped the imaginary relics of those who were put to death for the sake of the gospel.

Nor are we certainly free from danger on this head in the present day. A few years since, the second advent of the Lord Jesus was seldom preached, and mistaken men began to insist on nothing else, presenting it in distorted and erroneous views, till it generated infidelity. Our denomination has been honored of God in maintaining the purity of the initiatory ordinance of Christianity; but unhappily not a few have risen up, some of them among ourselves, who have placed baptism in the room of the Holy Spirit, and identified it with regeneration, or with the pardon of sin. The temperance reform in our midst was greatly needed, and has proved a blessing of incalculable value, but it is in danger of taking the place of the gospel in some of our pulpits, and of being made by not a few, almost the whole of religion. And finally, while we have recently in a determined and proper manner, rejected the idea of a new translation of the Scriptures by a denominational society, and censured the extreme of finding fault with "the old-fashioned Bible," let us not run to the opposite extreme of supposing our translation to be perfect. In all things let us walk "in the midst of the paths of judgment." B.

ON THE NATURE OF MINISTERIAL FAITHFULNESS,

DRAWN FROM THE EXAMPLE OF JOHN THE BAPTIST.

CHRISTIANS in general, and the ministers of the gospel in particular, may derive some useful and important hints respecting the nature of ministerial faithfulness, from the account which is given in scripture of the preaching of John the Baptist. He is there characterized as a preacher of repentance; and he unquestionably was very faithful in this duty. He announced, at the same time, the approach of Jesus Christ, from whence it may be inferred, that the doctrine of repentance ought always to accompany the publication of the glad tidings of salvation.

Repentance is not a popular topic. Nevertheless, a large congregation comes even into the wilderness to listen to John, and to be baptized of him. Does he proceed to flatter those who are there gathered round him? Does he intimate that the duty of repentance, though neglected by others, may be presumed to have been already sufficiently fulfilled by the generality of his audience? Does he inveigh against the absent, and spare his own hearers? "O generation of vipers," said he, "who hath warned you to flee from the wrath to come;"—"say not within yourselves we have Abraham to our father;" boast not of your privileges as Jews; "bring forth fruits meet for repentance;"—"for now is the axe laid to the root of the tree. Every tree, therefore, that bringeth not forth good fruit is hewn down and cast into the fire."

The people after this awful warning draw near, and ask, what shall we do then? How does the Baptist reply? What doctrine of the gospel does he urge? Which of its essential truths does he unfold? His answer is, "He that hath two coats let him impart to him that hath none, and he that hath meat let him do likewise."

I have no doubt that the multitude were much disappointed by this reply. Probably many of them came to see some striking exhibition, and to hear some wonderful revelation; many, no doubt, hoped to have their present character approved, their sect preferred, and the doctrines on which they already dwelt confirmed by the prophet. "Is this, then, all that you have to say to us? Have we been at the pains of travelling thus far into the wilderness, in order merely to be told to part with one of our coats and with half of our meat to our poor neighbors? Is this the gospel? Can such an ordinary teacher be John the true prophet, the forerunner of him who is to be Saviour of the world?"

"Then came also publicans to be baptized, and said unto him, master,

what shall we do, and he said unto them, exact no more than that which is appointed you." The publicans were the tax-gatherers of those days, and they were notorious for extortion.

"And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely, and be content with your wages." The Roman soldiers were remarkable for their insubordination. A few of them were placed in each of the conquered provinces, where they committed perpetual acts of violence; and, in order to justify their rapacity, they raised many false accusations against the poor natives, whom it was their duty to protect. The prophet shewed remarkable courage in this last reply. Cæsar would not have dared to administer the same rebuke to a party of soldiers. It would have endangered his throne. But the unarmed Baptist feared the face of no man; and with the same boldness with which he told king Herod that it was not lawful for him to have his brother's wife (a saying for which he was beheaded,) he uttered before the ferocious Roman soldiery those truths which, though every one knew, no one except himself ventured to declare to their face.

The diversity of these answers is a proof that John had considered the several vices of his hearers. Many a rebuke is misplaced, perhaps many a sermon is without effect, on account of its being ill-accommodated to the case of the auditors. There are some who think it is sufficient to preach the gospel in general, or if they touch on repentance, to treat of it in general, without pointing out the particular sins to be repented of. If a certain number of general truths are delivered, God, as they assume, will bless his own word as far as he sees fit; and should no good be done, the failure is accounted for by God's not having been pleased to add his blessing. This may be partly admitted, but it may also happen that care has not been taken rightly to divide the word of truth. The preacher may not have assailed his hearers on that side, on which they might have been attacked with most advantage. He may have been general, when he should have been particular; or he may have been timid, when boldness would have become him; or possibly he may have been bold even to rudeness; he may have been too unmeasured in his words; he may, in his heat, have charged some sin on the conscience more vehemently than the case admitted; and thus, instead of condemning others, he may have stood condemned himself as a man who utters that which he cannot make good. And, indeed, they ill understand both the gospel and their own hearts who have not learnt the importance of paying regard to circumstances of time and place; and who fancy that a zeal, which hurries them on in one strait unaccommodating course, is

aracteristic of christianity. Zeal of this sort is soon learnt. It is sy to contend for any doctrines with vehemence, but it is not so easy bend our humor, and to suit our conversation, to all the variety of ses which come before us; to be mild when we should be mild, and ld when we should be bold; to speak when we should speak, and to be ent when it is more prudent to restrain our tongues. It is far more reeable to human nature to be always bold, or always timid, or always kative, or always silent, as our tempers may chance to be. It is also ore pleasant to confine ourselves to one doctrine, or to one view of doc-nes, than to direct our observations to the precise case of the auditors fore us. It is more easy to give one answer to all men, than a separate ply to the several individuals who make their application to us. In e one instance, a large acquaintance with human nature, a deep know-lge of our own hearts, a great superiority to prejudice, and a careful tention to the case before us, are requisite: in the other, it is only cessary to be furnished with a few general truths.

The true preacher of the gospel will, especially, direct his aim against e reigning prejudice, error, temptation, or sin, whatever it may be. one circle it will be of one kind, in another of another. The soldier ust be attacked on the ground of his insolence, the tax gatherer for s oppression, and the multitude for their general selfishness; and in is consists, indeed, one of the great difficulties of preaching.

The idle and superficial preacher, on the other hand, has learnt to ine on a particular topic. Some doctrine which he can handle well is ways his chosen ground. Say what you will, he returns to this bject. He thinks of no heresy, but that which he has skill to combat. ther errors as pernicious gain ground without being noticed. Some-nes it even happens that these superficial teachers agreeing in this spect with their equally superficial hearers, ascribe to timidity, or to nt of light, the procedure which I am recommending, and venture to lge and condemn the minister who has a larger knowledge of human ture and of the gospel. Would not such men have blamed the ptist on the same ground? Had the soldiers asked them, What shall do? Would they not have affirmed some doctrinal point, in the aching of which they conceive all boldness to consist? But was re not more courage in exhorting the soldiers to be content with ir wages and to do violence to no man, than in proclaiming to them most repulsive *general* truth? When John preached *generally* to rod, the king "heard him gladly;" but when John descended to par-ulars, and said it is not lawful to have thy brother's wife, Herod cut the preacher's head. So it is now, men may, with comparative ease,

be brought to hear any truths, and even to be fond of hearing them; but while the preacher rests in generals, the sinner is not reproved. Why have we so many mere hearers who seem to know every truth that is to be known, and yet are nearly as ungoverned in their tempers and as lax in their lives as a great part of the unbelievers? One of the reasons I apprehend to be this, that congregations are too seldom instructed in the nature of their own particular faults. There are few John the Baptists to specify their sins; there are few who like Nathan apply the parable, and say, "Thou art the man."

Let me not, however, be thought to discourage a due proportion of doctrinal preaching, or to undervalue evangelical truths. By no means. This is the very way in which those truths are found to take effect. Would you invite a man to believe in Christ? first convince him of sin. Would you convince him of sin? name then some particular sin, and prove that sin upon him.—When broken under a sense of it, he will be more disposed to confess his general iniquity, and to acknowledge, like David, recollecting his act of murder and adultery, "Behold I was born in sin and shapen in iniquity, and in sin did my mother conceive me." This is also a mode which private christians may sometimes advantageously follow in their religious conversation with individuals. When a man is curious about doctrines, reply to his religious questions as John answered those of the publicans and soldiers, by pointing to his own besetting sin. Do not indulge in doctrinal disputation. Enter not the thorny path of controversy. Beware of metaphysical niceties and of deep and abtruse questions. These, indeed, are topics on which he will be glad to enter, and perhaps your skill in such disquisitions may tempt you to accompany him into this field of debate. But remember that all doctrine is ill understood, while the conscience is unfeeling. Prove then his sin upon him, and though you proceed no further, you will send him away prepared for the reception of further truth. Some other person, as I admit, may enter into your labors: but that ought to be a consideration of little moment. There is, indeed, no want of men who are ready to administer the consolations of christianity, or to become instructors of others in the more high and disputable points.

I have, in the present paper, spoken chiefly of the nature of faithfulness in the teachers of the nature of the gospel; I will, in my next, trouble you with a few remarks applicable to the case of hearers.

S. P.

PLEASANT and kind words, if they be sensible and well meant, are cords all men may be led by.

THE CHRISTIAN'S HOPE.

THERE is a star whose gentle ray—
Whose beams serenely bright,
Illuminates the Christian's day,
And cheers his darkest night:—
From the eternal throne it beams,
And sheds on man its radiant gleams.

When on life's stormy sea we ride—
When all is dark and drear,
When fearful swells the foaming tide,
Oh, then her rays appear,
And gently sheds the light of love,
And lifts the tearful eye above.

'Tis Christian Hope, the sweetest star
Which cheers the pilgrim's way,
And points to glorious joys afar—
To bliss of heavenly day,
And dissipates the gathering gloom
Which sad'ning frowns beyond the tomb.

Oh! give me this in every hour
Of dark, desponding fear,
Oh! let me test its heavenly power—
Its cheerful beams appear;
Then earth's delusive dreams depart,
And Christian Hope sustains the heart.

Far better is this light divine—
This firm, unwavering trust,
Than honors which deceitful shine—
Than earthly, glittering dust.
HOPE will sustain the Christian through
'Till heavenly joys appear in view.

Monthly Record.

MISSIONARY INTELLIGENCE.

Dr. Judson.—Letters from Mrs. J., dated April 19, inform us that his health continued rapidly to decline till about the middle of the month, when he sailed for the Isle of France, in company with Mr. Ranney and a native assistant. He was revived by the sea air, and wrote to Maulmain in an encouraging manner. It seems that Mrs. Judson is fearful of a fatal result.

Death of a Missionary.—We regret to learn that Rev. H. Goodall, who left this country last autumn as a missionary of the Southern Baptist Board, to explore Central Africa, and to establish mission stations in the kingdom of Soudan, is no more. He was attached by the African fever and soon expired.

Death of Mrs. Slater.—From a letter of Rev. L. Slater, dated June 24, we have the sad intelligence of the death, on the 7th of that month, of Mrs. Slater, after an illness of only four days' duration. She was seized with severe inflammation of the lungs, and suffered severe pain, till her disease assumed a typhoid form, and speedily terminated her life. Mr. S. left her in her usual health for a few days absence, and returned on the day of her burial.—Notwithstanding the painful character of her illness, she appeared throughout serene and happy in prospect of death. When she could respire with difficulty, she found strength to say, "Bless the Lord, O my soul, and forget not all his benefits."

Mrs. S. was fifty-one years of age at the time of her death, having been born May 6, 1799. She was the subject of religious impressions in 1819, which resulted in her conversion and union with the church of Christ. In 1826 she was married to Mr. Slater, and with the approbation of the Board immediately entered with her husband the then territory of Michigan, and has since been a faithful and useful laborer among the Ottawa Indians.—*Miss. Magazine.*

GENERAL ITEMS.

Death of Dr. Charles Babcock.—We are pained to learn that this useful man is no more, though our loss, we have no reason to doubt, is his everlasting gain. He has been the faithful Treasurer of the Baptist Missionary Convention of the State of New-York from its origin, and the greatest confidence was placed in him by all as a judicious, efficient, and pious man. He died very suddenly of Chronic Diarrhœa, July 4th, at New Hartford, the place of his residence. We sympathise with the relatives and numerous friends of the deceased.

Rev. E. Turney.—We regret to learn that this brother, late pastor of one of the Baptist churches in Utica, has been obliged to suspend his labors as

pastor on account of ill-health. He has been residing for a short time past at New Rochelle, hoping that the invigorating breezes of that place may improve his health. We are happy to hear that he is able to supply the pulpit of the Baptist church in that place, though he does not contemplate settling as pastor of the church, as has been reported. We congratulate that church in obtaining so able a supply. May the Lord perfectly restore the health of our esteemed brother, and direct him to a suitable field of labor.

Rev. Dr. Belcher.—We are pleased to learn that our esteemed and able correspondent has concluded to devote his time and talents to the preaching of the blessed gospel in the West. The field is white, ready for the harvest, and calls for faithful laborers. The church at Battle Creek, Michigan, of which Dr. B. is pastor, is, we understand, the largest but one in the State. That region presents an ample field for the labors of many heralds of the cross. The Dr. has our kindest wishes and prayers for his abundant success in that thirsty part of the vineyard.

Rev. J. R. Stone, who has been connected for some time past with the American and Foreign Bible Society, has entered upon his labors as pastor of the Berean Baptist church in this city. Bro. Stone was formerly pastor of one of the Baptist churches in Hartford, Ct., and of course has had experience in parochial duties. He is liberally and thoroughly educated, and from what we know of his talents, untiring industry, sound theology and ardent piety, we are sure that he will be successful in instrumentally building up the church and saving souls. He will be very much missed in the Bible Society.

The Western Christian.—This paper has been united with the Christian Contributor, and the new paper is called "*The American Baptist*," to be issued at Utica, and to be the organ of the Free Mission Society. Rev. W. Walker, late editor of the Western Christian, is to conduct the new paper, and if he exhibits as much spirit and tact in this issue as he has in the "Christian," he will make an interesting paper. We hope that it is not intended as an opposition to the good old standard paper, the "Baptist Register," published in the same city.

The Siamese Twins Dead.—The Parish Journal des Debats announces the death, in England, of the famous Siamese Twins. The Debats states, that according to the London Medical Times, the two brothers died of marasmus. A post-mortem examination proved what has been constantly supposed by the faculty, viz., that the two cavities of the abdomen communicated by means of the hollow ligament which united them, and that the livers of the Twins were connected by a membrane bridle about half an inch thick.

Father Frey's last testimony.—A correspondent of the Michigan Herald gives the following testimony:

"Of the Christian character of Mr. Frey it may be briefly said, that it was uniform, consistent, and exemplary. He was particularly remarkable for his strong faith. The character given of Barnabas might be appropriately applied to him, 'He was a good man, full of faith, and of the Holy Ghost.' He was a

most affectionate husband and father, and the writer can testify that he was a kind, sympathising, and faithful friend.

"During the three years of Mr. Frey's residence in the West, he occupied himself in preaching and giving instruction in the Hebrew language, of which he was a most enthusiastic admirer, and a popular and distinguished teacher. For the last nine months of his life, he was laid by from active labor by a disease of long standing, which at times had been attended with the most excruciating pain. His most severe sufferings, however, he bore with unmurmuring resignation; not a word of impatience or complaint was heard from his lips. During the two weeks preceding his death his sufferings were exceedingly severe, but the more his afflictions abounded, the more the consolations of God towards him seemed to abound. Those who were privileged to visit him during this period, will not soon forget the perfect composure which he manifested in prospect of death, and the many pious expressions to which he gave utterance. He frequently assured those who visited him, that the gospel which he had preached to others, now afforded the richest consolation to his own soul; that he had fully believed the gospel which he had preached, but now he experienced its preciousness and its power in his time of extremity. More than once he said, 'My Jewish brethren have often said that I was a hypocrite, and that I would never die a Christian, *but I wish them to know that they were mistaken.*' Some hours before his death, being asked if the skies still appeared bright before him—'O yes,' he replied, '*I have never had a doubt.*' And some time afterwards, when the writer inquired if his mind was perfectly tranquil and serene in prospect of death, he made a sign of assent, and then said as well as he was able, '*Unshaken.*' Thus with a faith 'unshaken as the sacred hills,' like good old Simeon waiting for the consolation of Israel, he calmly awaited the summons to depart until the Master came and called for him.

Sectarianism and the Public Schools.

To the Editor of the Tribune:

SIR,—Allow me to call the attention of the trustees of our Public Schools to the sectarian character of some portions of a reading book, which has recently been introduced into these schools. I refer to "*Cobb's New North American Reader*," or "Fifth Reading Book." On the 52d page is a reading lesson entitled "*The Baptism*," by N. P. Willis. As a poem it is beautiful, but as a reading lesson, is too sectarian for our Public Schools. It clothes in beautiful imagery the scene of an infant's baptism, which as you know, is regarded by a large portion of the patrons of the schools, not only as without divine authority, but injurious to the Christian faith, and as the source of many wide spread evils. The article also contains the insidious argument of example for the practice of affusion, in the place of immersion, for baptism, which is also opposed to the faith of at least one-third of the parents whose children attend these schools. But the article as it stands among Mr. Willis' Sacred Poems, or on the page of the school book, would not be so objectionable as it is, had not Mr. Cobb appended to the lesson the little catechism, which settles the question as to the *Sectarian Intuition* of the compiler.

This catechism is designed to produce an impression of the *truth* (?) or principle in the lesson on the mind of the scholars. The young neophyte of Anti-Pedobaptist parents is expected to show how he appreciates the lesson. The following are the questions appended to the lesson, with the answers, which are furnished from it.

"*On whom did the mother rest?*"

"She stood up in the meekness of her heart
Resting on God and held her fair young child," &c.

"*What went up devoutly?*"

"The prayer went up devoutly"—

"*What glowed fervently?*"

"And the lips
Of the good man glowed fervently with faith,
That it might be even as he had prayed"—

"*What moved silently!*"

"As the holy words went on
Her lips moved silently."—

"*What lay soft upon the forehead of the child?*"

"Tears
Stole from beneath her lashes, and upon
The *forehead* of the beautiful child lay soft
With the baptismal water."

"*What would be a deeper covenant?*"

"To the eye of God that mother's *tears*
Would be a deeper covenant"—

"*Can there be a more interesting spectacle than that of a mother dedicating her child to God in baptism?*" The child is expected to answer, "*None.*"

Now, Sir, is not the introduction of such a lesson with its catechism, a treacherous attempt to bias the young mind in favor of a sentiment and practice highly offensive to one-half of the community? In the name of more than a million in this State, and of more than seven millions in the Union, composed of Friends, Christians, Disciples, Free Will Baptists, Seventh Day Baptists, Universalists, Baptists, and a multitude not connected with any religious sect, I remonstrate against the use of books of such a character in our Public Schools. If that lesson cannot be at once removed from the book the book should be discarded. A large class, who belong to the Methodists, Episcopalians, and Presbyterians, reject the doctrine and practice of infant baptism, and in their name I also remonstrate against the book. I ask for myself, as my church has no such advantage in this sectarian controversy. Nor do I believe a majority of Pedo-baptists wish it. Our Trustees have introduced it without noticing this lesson which has been *slid* in by Mr. Cobb. Our Common Schools are not the places for sectarian instruction. "A word to the wise," &c.

Yours, &c. H. J. EDDY.

☞ We copy from the Tribune the above pertinent remarks from a correspondent of that paper.—Ed.

ITEMS.

BROWN UNIVERSITY.—Efforts have recently been made to place that Institution upon a more permanent basis. $108,000 have already been raised as a permanent fund, in addition to former endowments. Rev. Asahel Kendrick, D.D. of Madison University, has been elected Professor of Greek, William A. Norton of Delaware College, Professor of Natural Philosophy and Civil Engineering, and John A. Porter, of the Lawrence Scientific School, Professor of Chemistry as applied to the arts. We wish the plan abundant success; but believe that American colleges cannot at present, with success, copy fully, German Universities. Brown University is only partially to imitate them, and the plan will probably be attended with success, though even that is yet to be proved. Since writing the above, we learn that Dr. Kendrick has declined the appointment at Brown University, and will accept of a Professorship in Rochester University.

DEATH OF REV. AMARIAH KALLOCH.—We regret to learn that this talented brother, late pastor of the First Baptist Church in Augusta, Me., is no more.—He took a voyage to California, hoping that his health might be improved by such a tour. Soon after reaching the country of his destination, he was called away by death. He was an able preacher of the gospel, and a large circle of friends will lament his early death.

REV. WM. PARKINSON.—It will be observed that the portrait of this excellent man presented in this number of the Memorial, represents him as he appeared in his last sickness. His widow informs us that it is perfect, and we doubt not that it will be received with favor.

ERRATA.—In the July No.—Page 214, line 20, of the article on "Literature," by Rev. D. C. Haynes, read continent for country; in the 5th line of the last page of the article, influence for interest; in the 9th line, virus for Rinens; in the 19th line, moral for trivial; in the 20th, now for nor; in the 21st, true for then; in the 31st, *book about* auburn hair, for auburn hair; in the 33d line, parents for poets; and in the 34th line, morality for respectabtlity.

CHRISTIAN CHRONICLE.—We notice that this ably conducted paper has commenced another volume, in a new dress. The enterprising proprietors, Messrs. Wm. B. Jacobs & Heman Lincoln, have succeeded in issuing the largest weekly Baptist paper in the United States. It is handsomely printed, on good paper, and above all is *well edited.* We are pleased with the straight forward, fearless, uncompromising, and yet conservative ground taken by the editors. Mr. Lincoln is pastor of a church in Philadelphia, and consequently the principal part of the editorial labor necessarily devolves upon Mr. Jacobs, whom we know of old to be an intelligent, independent, and able defender of the truth. Go on, brethren, and do all the good you can. We bid you God speed.

DEPARTURE OF MISSIONARIES.—Rev. Wm. Ashmore and lady, recently appointed by the American Baptist Missionary Union as missionaries to Siam, sailed in the ship Channing, for Hong Kong, Aug. 17.

ARRIVAL.—Rev. Hosea Howard, missionary of the same Society in Burmah, arrived with his lady and six children at this port in August last.

LITERARY ITEMS.

SCRIPTURAL AND HISTORICAL ARGUMENTS FOR INFANT BAPTISM EXAMINED—BY J. TORREY SMITH, A. M.—In our notice of this work in the July No. of the Memorial, we stated that the author had had a controversy in the newspapers in respect to baptism, with Rev. Dr. Peters, and that that suggested the preparation of the book. We are requested by the author to state, that in the first place Dr. Peters published a book on baptism, and Rev. J. T. Smith was requested by the Berkshire Ministerial Conference to review it, and did so in an 18 mo. of 180 pages, published in Boston. Dr. Peters then criticised the book in a newspaper, and Bro. Smith answered in a newspaper. We ought then to have said a *book* and newspaper controversy, instead of a *newspaper controversy*.

It seems that the book was written before Dr. Peters' work came out; but it was *revised* after the publication of Dr. Peters' book. Thus it is evident that it could not have been *suggested* by the issue of Dr. P.'s book, although from the allusions made to Dr. Peters' arguments, we supposed that that must have been the case.

Our brother is mistaken in supposing that we stated his book to be a "compilation from the best Baptist writers." We stated that he quoted the opinions of the best Baptist writers, which is a very different statement, and one which our brother would not certainly deny. We cheerfully make these explanations, and would say that we have a high opinion of the merits of the book, and of the ratiocinative powers of the author. We perceive that the first work referred to above is for sale by E. H. Fletcher of this city.

LIFE AND THOUGHTS OF JOHN FOSTER—BY REV. W. W. EVERTS.—A second edition of this valuable work has just been issued by Mr. Fletcher. The man who thoughtfully reads this book, gains a lasting benefit.

THE KNOWLEDGE OF JESUS THE MOST EXCELLENT OF THE SCIENCES—BY ALEXANDER CARSON, LL.D. New-York: Edward H. Fletcher.—It may seem unnecessary for us to commend Dr. Carson. But we must say that the works of this great man, a bright ornament of our denomination and of the christian world, have not received the attention in this country which they deserve. This work is one of his best and most popular ones. Let it not be overlooked.

The Art of Book-Binding. New-York: Edward Walker & Sons, 114 Fulton-Street.

This describes and illustrates every part of the business. Mr. Walker does some of the best binding in the city of every possible style, and very cheap.

MINISTERIAL CHANGES.

Rev. Charles Button, of Clinton, Wisconsin, has become pastor of the Baptist church in Dundee, Kane Co., Illinois; Rev. J. M. Graves, of Methuen, Mass., has become pastor of the Baptist church in Bristol, R. I.; Rev. Joseph Belcher, D. D., of East Thomaston, Maine, has become pastor of the Baptist church at Battle Creek, Michigan.

REVIVALS.

Saratoga Springs, N. Y., 88 added to the church since March. Beverly, Mass., 18 baptized July 7. Salem, Mass., (Second Baptist Church,) 10 baptized July 7. West Sutton, Mass., 18 baptized.

MONTHLY LIST.

Deaths of Baptist Ministers.

C. L. Johns, Lebanon, Tenn., June 15.
Wm. H. Merritt, near Chapel Hill, Orange Co., N. C., July 3, aged 71.
H. Goodall, missionary to Africa.

Ordinations.

Wm. Winans, Liberty, Putnam Co., Ia., June 8.
Russell Wheeler, Londonderry, Vt., June 12.
A. D. Trimble, Winchester, Tennessee, June 23.
Archibald McDowell, Milton, N. C., July 1.
Wm. Leet, Milford, Ohio.
John H. Lacy, Milton, N. C., July 1.
D. S. Hawley, Woodstock, Vt., July 1.
J. H. Wood, Jamaica, Vt., July 2.

Churches Constituted.

Jamestown, Campbell Co., Ky., May 25.
Chillicothe, Ill., June 16.
Weathersfield (Smith's Corners), N. Y., June 29.
Woodstock, N. H., July 2.

Dedications.

Mt. Pleasant, Iowa, June 1.
Bridgeport, Pa., June.

CHANCES FOR LIFE.—A curious fact appears to be established by the publication of bills of mortality in England, viz., that the soldier, fighting in the trenches of a besieged city or on the field of battle, before the bravest of his enemies, is exposed to a smaller chance of death, than the inhabitants of certain manufacturing cities of England, such as Manchester, Liverpool, &c. The chances of death at the siege of Antwerp, were as 1 to 68; at the siege of Badajoz as 1 to 54; at the battle of Waterloo, 1 to 30. For the laboring classes at Liverpool the chance of death is as 1 to 19. For the weaver at Manchester as 1 to 17. For the cutler of Sheffield as 1 to 14.

INTEREST FOR LEARNING IN IRELAND.—As an evidence of the great interest taken by the Roman priesthood in learning, there are seventy-four towns in Ireland, with a minimum of 2,500 inhabitants, which do not contain one bookstore! There are six entire counties, viz., Donegal, Kildare, Leitrim, Queens, Westmeath, and Wicklow, which do not contain one bookseller.

WAR ON A GRAND SCALE.—The Chinese Repository gives an account of a civil war that occurred between the two neighboring departments of Chang Chao and Tseven Chao, in which 24,515 houses and 668 huts were pillaged, and 130,632 persons killed! The Chinese rather exult at this wholesale destruction of human life, in consequence of the density of the population.

LITERARY NOTICES.

Elementary Sketches of Moral Philosophy—delivered at the Royal Institution. By the late Sydney Smith, M. A. New-York: Harper & Brothers. pp. 391—12mo.

A better title of this interesting volume would be, in our estimation, Elementary Sketches of *Mental* and Moral Philosophy. Several intellectual as well as moral powers are considered with great discrimination and learning. The author was trained five years under Dugald Stewart, of the University of Edinburgh, and exhibits keen mental perception. The volume contains a history of intellectual as well as moral philosophy and philosophers, and has rich germs of thought. Some of the author's views may be questioned, and the book considered as metaphysical; but those who love to think as well as read, will be highly pleased with it.

Chalmers' Posthumous Works, Vol. IX. New-York: Harper & Brothers. pp. 554—12mo.

In this volume we have numerous addresses and lectures on a variety of subjects. We find important instructions to theological students, in respect to text books and the prosecution of their studies, a series of lectures on Butler's Analogy, another series on Paley's Evidences of Christianity, extensive notes on Hill's Lectures on Divinity, and four addresses as principal of the new college at Edinburgh. Dr. Chalmers, in this book, appears as a theological teacher, and proves himself to be a logical and powerful reasoner. He goes below the surface, sounds the depths of theology, carefully and critically examines the foundations of christianity, readily discovers the assailable points, and shields them by impregnable fortifications. We commend this volume as one of the best of the series. Theological students and clergymen must have it.

Gibbon's Rome, Vol. III. By Millman. New-York: Harper & Brothers. pp. 643—12mo.

This volume continues the history from the passage of the Huns from China to Europe, in the fourth century, to the establishment of the Saxon Heptarchy, near the close of the fifth century after Christ. One becomes intensely interested while reading those thrilling martial scenes which transpired in early and rude ages. The utmost reliance can be placed in the statements of Gibbon as an historian. Three volumes more will complete the work.

The Mercy Seat—thoughts suggested by the Lord's Prayer. By Gardiner Spring, D.D. New-York: M. W. Dodd. pp. 383—12mo.

This is an excellent work, adapted to promote spirituality among christians. The author considers prayer in a variety of aspects, and enforces the duty in an intelligent, spirited, and eloquent manner. The style is strong, chaste, and sometimes beautiful, and even elegant. What can be a more important subject to discuss than prayer? It is the medium of communication between God and man—that which brings down blessings from on high, and secures to the disciple his richest joys while below. We commend the book to the careful perusal of those who love to pray and meditate upon the duty. The volume is handsomely printed and bound.

Southey's Common Place Book, No. IV. *Southey's Life and Correspondence*, No. III. By the Harpers.

In these will be found wit and logic, humor and gravity, poetry and science, history and philosophy, happily blended.

Field Book of the Revolution, No. IV. By the same Publishers.

Is received, and fully keeps up the character of the work. What elegant engravings, and what thrilling facts: described in charming style.

Carlyle's Latterday Pamphlet, No. VII. By the Harpers.

Carlyle here satirizes the English people for erecting statues to so many heroes, and stings them as severely as possible.

The Illustrated Domestic Bible, No. II. New-York: Samuel Hueston, 139 Nassau-street.

This number carries us to Chap. III. of Leviticus, and is very instructive and rich in illustration of the Sacred text. Price 25 cts. a No.

Life of Luther, with special reference to its earlier periods and the opening scenes of the Reformation. By Barnas Sears, D.D. New York: American Sunday School Union. pp. 483—12mo.

Dr. Sears is just the man to write a memoir of the Reformer. He has visited the very spot where Luther was born, and the places where he fought the "Beast," and where the dogs of the pit gnashed upon him with their teeth. The studies of the author of this work, while he was in Germany, and since that time, have stored his mind with the requisite facts for such an undertaking. He was requested, three years since, by the Committee of the Sunday School Union, to prepare such a work, and has read extensively upon the subject. The author, as the title of the book intimates, has had special reference to the earlier part of the Reformer's life, and has delineated minutely those events which ushered in the glorious Reformation. Dr. Sears does not enter deeply into those theological discussions, which shook the Romish hierarchy in the time of Luther, as it would not be proper to do so in a Sabbath school book: but he has given us a very interesting narrative, and has hinted at those moral volcanoes which made ecclesiastical tyrants feel that their feet stood upon slippery places. The style is pleasing, and the influence of the book will be most salutary. It is adorned with beautiful portraits of Luther and his wife. Also accurate maps and various engravings, add to the interest of the work. We heartily commend it to our readers.

Grace Dermott, or how to lighten heavy burdens. Stories of School Boys. The Swiss Pastor, or the Life of Rev. F. A. A. Gonthier. Mary Grey, or the faithful nurse.

Here are four little books published by the same Society, and they are full of entertaining and useful instruction for children and youth. The Swiss Pastor gives the memoir of a devoted minister of Christ, and will be found instructive to adults as well as to youth. Indeed, the spirit of piety which pervades them all will commend the volumes to all christians. The American Sunday School Union is scattering thousands of such moral and religious works throughout the country, and eternity alone will unfold the immense amount of good which is thus accomplished. We commend its agents, colporteurs, and books to the prayers and alms of our churches.

Herodotus. Translated by Rev. William Beloe, in 3 Vols., Nos. 29, 30, and 31 of the Classical Library. New-York: Harpers.

This is a standard work on ancient history. This department of literature does not receive that attention, especially of the young, which it deserves. The plea is often made that such reading is dry and uninteresting: but to those who wish to store their minds with useful knowledge, the work before us will be read with great interest. Herodotus was born 484 years before Christ, and is the oldest of the Greek historians. His history contains an account of the most remarkable occurrences during a period of 240 years, from the reign of Cyrus, the first king of Persia, to that of Xerxes, who was a contemporary with the historian. The work is divided into nine books. The first treats of transferring the kingdom of Lydia from Gyges into the hands of Crœsus, the minority of Cyrus and his subsequent overthrow of the Lydian empire, and the greatness of the republics of Athens and Lacedæmon. The second book treats of ancient Egypt. The third contains an account of the subjugation of Egypt by Cambyses and other achievements of his, and records the election of Darius Hystaspes to the Persian throne. The fourth narrates the disastrous expeditions of the Persians against the Scythians. The fifth describes the republics of Athens, Lacedæmon and Corinth. The sixth describes the Lacedæmonian kings, the wars of the Persians against the Greeks, and closes with the memorable battle of Marathon. The seventh narrates the expedition of Xerxes against Greece, and the distinguished battle at the straits of Thermopylæ. The eighth speaks of the burning of Athens by the Persians, and the final overthrow of the Persian power in Greece. The ninth describes the battle of Platæa and one or two others, and the retreat of the Persians from Greece. Who, that has a desire for instruction, would not be interested in such events as are here described! How much better would it be for our youth, and for our country, if, instead of attending theatres, and other places of amusement and dissipation, they would peruse such works as the one before us. The typographical execution and binding are excellent, and it is adorned with a handsome portrait of the author.

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Engraved by T. P. Welch from an original Portrait

H. W. Beecher

BIOGRAPHICAL SKETCH OF THE LATE REV. WILLIAM T. BRANTLY, D D.

BY A SOUTHERN CONTRIBUTOR.

Among the names whose extraordinary gifts and fervent piety adorn the earlier history of our denomination in this country, the subject of this sketch holds a very prominent place. Though Dr. Brantly has now been in his grave for more than five years, there are multitudes who remember him as the dignified gentleman, the accurate and accomplished scholar, the powerful expounder of Divine truth, and the devoted servant of Jesus Christ. Beginning his ministerial career early in the present century, when from the mass of unappropriated material, the different divisions of the evangelical church were drawing their respective adherents, he was an ardent coadjutor of those illustrious pioneers, whose superior talents, and glowing zeal gave to our cause that impetus which has doubtless contributed in no small degree to place it in that distinguished position which it now enjoys in the religious history of our country. To cherish the memory of such a man, to record the principal incidents of his life and the peculiar characteristics of his intellectual and religious character, falls legitimately within the object contemplated by this Magazine.

William Theophilus Brantly was born in Chatham Co., North Carolina, on the twenty-third of January, 1787. There was nothing remarkable about his parentage, except that his mother was a lady of great native strength of intellect, and uncommon piety. He was converted to God in his fifteenth year, being one of the fruits of that extensive work of grace which appeared in the Southern portion of the United States at the beginning of the present century. Young Brantly's education before his conversion was of that very meagre kind which was afforded by the imperfect schools which were occasionally found in the destitute sections of the country. When he became the subject of the great spiritual change to which we have referred, he appeared to become in every respect a new creature. His intellect as well as his heart seemed to be quickened and expanded; and he, who had not been previously distinguished above his associates for his love of knowledge, consumed greedily the contents of every good book to which in those days of few books he could have access, and became an indefatigable student. Intense as was his thirst for learning, it did not equal his desire to do good; indeed

he had the pleasure of seeing the Baptists provided with a house of worship equal at that time to any in the State, and which, though it cost more than $20,000, was paid for solely by his exertions. To this people he ministered for seven years, preaching gratuitously, and depending for his support on the salary which he received from the Academy. Nor were his labors restricted to Augusta. He was active in exciting throughout the State an interest in the cause of education, and in the benevolent objects of the day, generally. He was one of those, through whose agency, the Georgia Baptist Convention was formed, one of the largest and most useful combinations of Christians in all the land.

When Dr. Henry Holcombe, who had been the loved and useful pastor of the 1st Baptist church of Philadelphia, was on his death-bed in 1824, he suggested to several of his friends the name of Dr. Brantly of Georgia, as one under whose ministrations he believed that the church might be prosperous. On the death of Dr. Holcombe a call was immediately tendered to Dr. Brantly to become the pastor of the church. Visiting Philadelphia, and discovering that the church was disturbed to a serious extent by some differences upon doctrinal subjects, which some of the members had entertained with the late pastor, the invitation was declined. About a year afterwards the dissentionists having withdrawn and formed themselves into an independent body, the church repeated the call and earnestly urged its acceptance. Having secured a flourishing church in Augusta now competent to the support of a pastor, and supposing that a more enlarged sphere of usefulness was presented in Philadelphia, he yielded to the second request which he received, and removed to this place in the spring of 1826.

He was received by the people with a cordiality bordering on enthusiasm. The success which had attended his labors in other places was enjoyed in Philadelphia. The vacant seats which had been left by the retiring party already referred to, were more than filled up, the congregation increased rapidly, and in a short time Dr. Brantly was known as one of the most spirited and effective preachers in the city. There were repeated and powerful revivals under his ministry. About six hundred persons were added to the church by baptism during the eleven years in which he sustained the pastoral relation. Besides his duties in the city he frequently attended protracted meetings in the surrounding counties of Pennsylvania and New-Jersey. When present, his brethren always devolved the principal part of the preaching upon him. Many hundreds have ascribed to the agency of his eloquent appeals those pungent convictions which led them to exercise repentance at the cross of Christ. On one occasion, in company with others, he visited Norristown, a village

; 16 miles from Philadelphia where there had been no Baptist
ıh. There being no very friendly feeling towards the object of
mission by the other denominations, they were not invited to occupy
houses of worship. Preaching, however, was held in the court-
). A powerful revival followed. Dr. Brantly baptized a large
ber in the Schuylkill, which at that period had never, perhaps, been
ously used for a similar purpose. A church was soon organized,
ı commodious house of worship erected; and there is now in the
;e a flourishing Baptist interest.

1837, after a residence of little more than eleven years in Phila-
ıia, Dr. Brantly's constitution was evidently suffering under the
s of a northern climate. Fearing lest a longer residence in Phila-
ia might entirely prostrate his declining health, and at the same
what he believed to be a promising field of usefulness presenting
in a milder region, he resigned his charge in Philadelphia, and
ted an invitation to the Baptist church in Charleston, S. C.—
ly after his removal to the South, he was elected to the presidency
ı College of Charleston, and continued to discharge the duties of
dent and Proctor until seized with his last illness.

he was about to hear the recitation of the Junior Class of the Col-
on the 13th July, 1844, he was attacked with a paralysis of the
side. The malady which prostrated his body, also afflicted him
mental imbecility. Although there were lucid intervals during his
ess in which he signified to his friends as well as he was able, that
ıs perfectly aware of his situation, and fully resigned to the divine
yet his intellect was, for the most part, evidently sympathising
his body. Though his prostration was sudden, it was not alto-
ır unexpected. For two years prior to his death, he supposed him-
o be affected with a disease of the heart, which although it did not
alify him for his public duties, might terminate fatally at any mo-
. On one occasion he remarked to a friend, "I have had death
antly before me for the last two years—I have been looking for it
· day." Writing to a member of his family a few weeks before his
k, he said, "I shall break off suddenly, and I think I had rather
ı the harness." Those who listened to his discourses on the Sab-
preceding his attack, will never forget the earnest tenderness of his
ss. He seemed emphatically to preach as a dying man to dying men.
hen the summons came, it found him with his armor on, acquitting
lf as a good soldier of Jesus Christ. He lingered after his attack
the following March, breathing his last in the city of Augusta,
the spiritual and maternal monuments of his early usefulness, and
g the devoted friends of his youthful years.

Those who were intimate with Dr. Brantly must have remarked that he was emphatically a laborious man. For nearly forty years he was a teacher of youth as well as a preacher of the Gospel, and pastor of a large church. At one time, during his residence in Philadelphia, he was engaged in editing the Columbian Star and Christian Index, in discharging the duties of pastor of a large congregation, in instructing youth, and superintending the interests of the Baptist Tract Society, during the interval which elapsed between the death of the lamented Davis, and the election of Rev. Ira M. Allen to the General Agency. To meet his numerous engagements in a proper manner, it was necessary that he should be a most diligent man; and diligent indeed he was. It was his usual practice to prepare his editorials at an early hour of the morning when most persons are locked in slumber. At the ordinary rising time of others, he had finished his editorial labors for the day. The day was then passed amidst the engagements of the school or College; taking advantage of one or two hours which occurred every day to visit the members of the church to which he ministered. His evenings, when not claimed by public duties, were devoted to study and self-improvement. Saturday frequently found him busied with preparation for the duties of the Sabbath. It might be supposed that in attempting so much, many things must have received but superficial attention. But this was not the case. Whatever he did, he did well. He was in every respect a workman that needed not to be ashamed. One who knew him intimately observes, "He was always busy, and yet never confused, or behind-hand; and he ever found time, for all the innumerable and nameless demands which were made upon him, whenever God and his fellow-men were to be served. The principle of his success amid herculean labors was, first, that he attended to one thing at a time, never suffering interruption; and secondly, he devoted his whole energy, with the most concentrated and absorbing attention, to whatever was before him. His mind by use became like a prism catching the combined radiance of an intricate subject and distributing it into its elements almost in an instant.

As a classical scholar, this country has produced very few men who were the equals of Dr. Brantly. He had a remarkably nice perception of the beauties of the renowned Latin and Greek authors of antiquity, and never failed to enlist the interest and awaken the enthusiasm of his admiring scholars, by an exposition of their merits. His style was formed upon the purest models; and the discrimination and force with which he selected words to express his meaning, proved him to be a master workman with language. His profound and extensive knowledge,

together with his love for the employment, secured for him eminent success as a teacher. In the lecture room his discussions of every subject were so lucid and interesting that he must have been a most inattentive or dull pupil who retired from the room without thoroughly understanding the subject matter which had been presented.

But it was in the pulpit that the gifted and pious divine of whom we are speaking appeared to the best advantage. He possessed in a striking degree, those qualifications which are necessary to the highest effect of preaching. Nature had given him a person of dignified and commanding appearance; his voice possessed extraordinary compass and melody; whilst he had an ease and beauty of expression which constantly charmed and captivated every hearer. Besides these natural requisites, he had the power of inspiring others with his own emotions, and of causing them to perceive very clearly those veiws of divine truth which had been impressed upon his own mind. The writer has seen whole congregations bathed suddenly in tears, as if by some electric shock, under some representation of the mercy of God, or the love of Jesus Christ.

He was for the most part an extempore preacher. Some of his happiest efforts were made after a very brief preparation. His mind had digested its views on every important subject in theology, and his well disciplined faculties preserved all his acquisitions in such a way that they appeared to be always and instantly available. Whenever a subject was presented, he seized in a very short time on its strong points, and his fund of theological knowledge, and his command of illustration soon enabled him to fill up the outline. Nor were his sermons easily forgotten. His words were like nails driven into sure places. Those who heard him, can, no doubt, refer to discourses whose impressions will accompany them to their graves. A distinguished minister observed to the writer after hearing Dr. Brantly, "I could hear for days, nothing but his discourse ringing in my ears." He always took grand and original views of every subject. It was impossible to anticipate his method of treatment. It was that of a man of genius; it was new and forcible, at the same time that it was simple and natural.

Whilst Dr. Brantly was a great, he was also a good man. To be good and to do good was the aim of his life. To attain the former he kept the heart with all diligence, and walked closely with God. His was no fitful piety. He was "steadfast, unmoveable, always abounding in the work of the Lord." His abundant labors, to which we have already referred attest his desire to do good. It was not for lucre's sake that he spent

his life in unwearied toil. He lived and he died poor. Many of his labors were carried on without any expectation of reward, save that which springs from a life approved unto God.

Dr. Brantly was twice married. His first wife died in 1818, and he was married in the following year, to a lady of Beaufort, S. C. Two of his descendants, one by each marriage, are ministers of the gospel in the Southern States.

A BAPTIST MINISTER.

THE doctrine of the perseverance of the saints is often abused. Common sense, however, will sometimes sweep away the sophisms of Antinomianism, and I leave it without any disguise for its ugly absurdity. A recent instance of this occurred in the city of Philadelphia. A man, who had been a professor of religion, was in a very backsliding state, to say the least of it. He was approached by a minister, who endeavored to awaken him to a sense of danger, and arouse him to efforts such as his case demanded.

"I cannot believe," the man replied, "that I never have known the grace of God. It is impossible that I can have been deceived in my former feelings; and I am very well assured that the work which God has begun, he will carry on till the day of the Lord Jesus."

Here he rested and seemed perfectly contented to abide in his backslidden condition, supporting himself by his misquotation of Scripture.

The minister listened to him patiently, until he had finished, and then replied,

"Yes, I know very well, that where God commences a work of grace in the heart, he will carry it on. This is what makes me fear for you. In your case, the work has stopped. I cannot believe, then, that God ever began it. You must certainly be deceived."

The man was silent, and appeared moved. At length, he frankly confessed that this was a death blow to the false hope on which he had been depending. B.

A member of Doctor Rogers' congregation in New-York, once complained to him that his prayers were too methodical, and that they appeared to be studied. "You are right, sir," said the doctor, "my prayers are studied. Would you have me offer to God that which costs me nothing?"

EDITORIAL CORRESPONDENCE.

As this is the season for traveling and recreation, we set out from the American emporium on Monday, August 5th, at five o'clock, P. M., on board the steamer Worcester, Capt. Wm. Wilcox, for the green hills of Vermont. This is a fine boat, 260 feet in length, and of 800 tons burthen. She is made in the most substantial manner, and is an excellent boat for the Sound, as well as the Knickerbocker, Capt. J. W. Williams, which is also in the same line. There are several routes, viz.: by Fall River, Stonington, and by Norwich and Worcester. The latter has one important advantage over the other two. It is an inland route, and much safer than the others. Passengers by this route entirely escape that dangerous and dreaded Point Judith, and all of the rough parts of the Sound. In foggy or stormy weather also the inland route is far superior to any other, as the boats pass so near the land that the anchors will secure them, while those boats on other routes which go out farther from the shore, often drag their anchors, and are sometimes dashed to pieces upon the rocks. Captains Wilcox and Williams have had many years of experience upon the water, and are acquainted with every dangerous part of the sound. The accommodations on board the Worcester we found ample for the convenience and comfort of passengers. We were particularly pleased with the politeness and gentlemanly bearing of Capt. Wilcox, D. Bacon, the clerk, and indeed all the officers of the boat. The tables were furnished with every dainty which one could wish, and every thing contributed to make the trip agreeable.

How refreshing to breathe the sweet air of the country for those who have for months been almost suffocated by the confined and contaminated air, intense heat and dust of a crowded city.

We reached Allyn's Point about one o'clock at night, and in a few moments were comfortably seated in the cars and on our way to Worcester, Mass., arriving about five, A. M. The conductor, C. Pratt, Jr., we found very accommodating, and especially attentive to the ladies. The cars by this route reach Boston at about six o'clock, A. M., but it is better for those wishing to go to Vermont to stop at Worcester, and take the Fitchburg or Nashua train, as it is nearer than to go by way of Boston. We had ample time to breakfast at Worcester, and started on the Fitchburg train at one-quarter before 7, A. M. We passed through West Boylston, Sterling, Leominster, and some other beautiful villages, and were delighted to inhale the fragrance from the luxuriant fields of grass,

grain and flowers on the way. The attentions of the conductors, Messrs. L. Brooks and J. C. Stiles, added to the pleasure of the trip. From Fitchburg there are two routes, viz.: by Brattleboro, Vt. and by Keene, N. H. The latter is preferable, as on the former, part of the journey must be performed by stage. We stopped an hour at Fitchburg, and then set out on the Keene route. As we approached the Green Mountain State, the scenery became more wild and uncultivated. There were occasional villages, but farther distant from each other than in Massachusetts. We passed rapidly through a part of the Granite State, and soon reached Vermont. Keene, N. H., is a very flourishing and beautiful town. Before arriving at that place we found the country exceedingly rocky and mountainous, and the rail-road track, in many places, is upon the brink of yawning gulfs, and so very near the edge that there is actually danger that the cars, by their oscillating motion, or by the caving away of the earth under the rails, may be plunged into the abyss below. In some places the rain has caused the rails next to the gulf to settle, and we strongly fear that serious accidents will occur in that part of the road. Yet the cars are run at a furious rate, entirely and culpably regardless of the peril. At one time, as the side of the car next to a fearful precipice began to settle, we involuntarily sprang from our seat, imagining that we were half way to the bottom of the abyss. But we fortunately escaped without being turned topsy-turvy into the depths below.

In reaching the Valley of the Connecticut River, we found cultivated fields again and a more dense population. We passed up on the New Hampshire side of the river, and crossed at Windsor into Vermont.—The Valley of the Connecticut is considered by many as surpassing in beauty almost any other part of the world. There is every variety of scenery, from the luxuriant, charming valley, to the bold, rough, craggy mountains. There is not so much of the majestic and sublime, perhaps, as upon the noble Hudson; but more of the picturesque. Says Rev. Dr. Dwight, when speaking of the Valley of the Connecticut:

> "No gleams through happier valleys shine,
> Nor drinks the sea a lovelier wave than thine."

Rev. Dr. Stow, who has travelled extensively in Europe, remarks, that this vale exceeds in beauty and grandeur any of the vallies of Italy.

As you ascend the meandering course of the Connecticut, you may behold the lofty Mount Holyoke, near Northampton, Mass., ascending like a pyramid nearly nine hundred feet above the surrounding plains and cultivated fields. As you ascend still farther, the bald-headed Monadnoc Mountain in New Hampshire seems almost to reach the clouds.

Says a distinguished writer: "In the habits and character of the people and in the pleasures and enjoyments of refined and intelligent society, and in the equal distribution of landed property, protected by the safeguards of civilized life, we do not imagine there is a spot on earth of equal size that surpasses the Valley of the Connecticut."

Soon after leaving Walpole, N. H., we heard the roar of *Bellows' Falls.* They are three miles from Walpole and ten from Brattleboro, and consist of a series of rapids nearly a mile in extent, at the base of a mountain six hundred feet high. The river is compressed into a space of 20 feet in width, though 650 feet wide above and below the Falls. Thus the velocity of the water is intense, dashing and foaming in a most fearful manner. One almost trembles for his safety as he passes over the bridge and looks upon the chasm below, and feels the foundation upon which he stands to be shaken by the mighty rushing waters beneath him. There is a canal three-fourths of a mile long, sixty feet wide at the top, and twenty feet deep, constructed on the west side of the river, and the water is turned into it by a dam across the river at the head of the Falls. There are seven locks, including a guard lock of seven feet four inches each, showing that the Falls are about fifty feet in height altogether.

We reached Windsor, Vt., Tuesday, Aug. 6th, at half-past one, P. M., and was happy to be entertained at the house of a twin brother of ours, who is pastor of the Baptist church in that place.

Windsor is a beautiful town upon the western bank of the Connecticut, or the *Quonnec Tucque* (meaning *long river*) as the Indians used to call it. The village is surrounded by bold and elegant mountain scenery, is adorned with an abundance of ornamental shrubbery, and inhabited by intelligent, highly cultivated, and hospitable people. How delightful in the cool mornings to inhale the pure and bracing air. We felt our health and vigor to be renewed, and partook without harm of the fresh, green vegetables with which the garden of our host abounded.

Windsor is one of the oldest towns in the State. It was chartered in 1761, and the first permanent settlement made in 1764, by Captain Steele Smith, and others, from Farmington, Connecticut, who came up in their bark canoes. Vermont was claimed by New-York on the one side, and New Hampshire on the other, while at the same time Massachusetts presented an unreasonable claim to a part of her territory.—In the midst of these conflicting claims, and when at the point of being devoured by her avaricious sisters, or of being overwhelmed by the combined army and navy of Great Britain on the north, Vermont stood up in her majesty, asserted her independence, and maintained it with dignity. Windsor was the place where many of the conventions and meetings were held to decide her fate. The venerable building is still to be

seen where the convention of Vermont, held July 5th, 1777, were deliberating upon her bill of rights and a state constitution, asserting that she should be forever "free and independent." It was a remarkable fact that on that very day, the American army under Gen. St. Clair was evacuating Fort Ticonteroga, and fleeing before the British, and thus spreading the greatest consternation among the colonies. Many reverses followed in the Republican army; but finally in August, the God of battles turned the successes of the English to our advantage, and our army were enabled to exult in victory on every hand.

One of the most interesting objects to the lover of nature in the vicinity of Windsor is *Ascutney Mountain*, derived from an Indian term meaning *Three Brothers*, referring to its three peaks. It is composed of immense piles of granite, extending 3320 feet above the level of the sea. It is easily ascended, though steep and rugged. The greatest inconvenience is experienced in descending. We found the descent more difficult than that of Mount Washington, in N. H. From the top a most enchanting view is spread out before the beholder. The mountain seems to be in the centre of one of the most picturesque valleys in the world, surrounded on all sides by elevated highlands or rugged mountains.—The cultivated fields, the meandering streams, among which the broad Connecticut with its shining waters is most prominent, the extensive woodlands, the plains studded with neat cottages, like islands in a distant ocean, the lofty crests of the Green Mountains on the west and north, extending as far as the eye can reach, the hoary summits of Mount Washington and other peaks of the White Hills on the northeast piercing the clouds, Monadnoc and Wachusett Mountains on the southeast in their lovely grandeur, the wide expanse of Sunapee Lake on the east, numerous beautiful villages adorning the vales of the "*Long River*"—these and many other beauties are spread before one as he looks from Old Ascutney, and form a landscape scarcely surpassed for loveliness and grandeur by any in the world.

Windsor is distinguished for its armory, which is the most extensive one in the United States. It is conducted by Messrs. Robbins & Lawrence, at an outlay of more than one hundred thousand dollars. The machines for manufacturing guns are complicated, some of them self-acting and very ingeniously made. Large orders are received from the Government, and three Government inspectors (Messrs. Chapman, Hannis & Coley) are, most of the time, resident there, for the purpose of examining the arms of the establishment. This establishment turns out from 8000 to 10,000 guns annually.

The State's Prison is also located there, and contains seventy-five male convicts, who are engaged in manufacturing scythe snaths, about

2000 of which are completed per week. We had the privilege on Sabbath afternoon of presenting to those unfortunate beings the words of eternal life. Here we had an opportunity of seeing the notorious "*Bristol Bill*" with *Meadows* his accomplice. It will be recollected that they were celebrated counterfeiters, and after eluding the New-York and Boston police, were, to their great mortification, captured by the Vermonters, and secured from farther depredations. "Bill," it will be remembered, when on trial, reached over the railing of the place where he stood and stabbed the State's Attorney who prosecuted him. He is a desperate fellow, though he has rather a pleasant countenance, and seems like one who, under other circumstances, might make a good citizen, a liberal and high-minded man. He will probably become sobered down after a time, though he is sure that he shall soon escape. The convicts listened with attention, and some of them showed signs of *feeling* in respect to their souls' salvation.

There is a flourishing Baptist church of 250 members, in the town, who worship in a spacious brick edifice, which was filled to overflowing on Sabbath day.

We enjoyed our rambles in that vicinity much, and had planned some fishing excursions in the vicinity of Lake George and Ticonteroga, where the salmon trout are so plenty and hungry that they almost spring from the water to catch the angler's hook; but more serious duties called us back to our toils in this metropolis, and we returned by the same route by which we went.

ANECDOTE.—A Good Reply.

A poor man, a member of a Baptist church, was blessed with a good share of piety, and was not without lively wit. He was one day accosted by a gentleman, who intended to puzzle him in reference to at least one of the articles of his creed. "John," asked he, "is it decreed that I should pay you this money?" The poor man promptly replied, "Put it into my hand, and I will tell you." Is it not to be desired that professing Christians would imitate the conduct of this good man, and infer their "election of grace" by their actual possession of the blessing of grace?

B.

BIOGRAPHICAL SKETCH OF REV. WILLIAM PARKINSON.

BY HIS WIDOW.—(COMPLETED.)

In 1802, he made a visit to N. Y, and spent two Lord's days with the First church. He was then desired to return and spend a few months with them, but his love for itinerant preaching was such that he declined their request.

Elder Jones of Philadelphia, at this time, writes thus: "Yes, you ought to go to New York, and to preach there, but do not settle there or any where else. I have ardent desires to have the gospel preached everywhere. My dear brother, I wish not to flatter you, but God has bestowed on you singular gifts. Be humble and vigilant, and when you preach, leave the honor of Parkinson behind, and consider the honor of Christ alone. What a blessed work it is to feed Christ's lambs."

On the 6th of November, 1804, the First church determined to give Mr. P. another invitation to visit them and spend a few months with them. At this time circumstances so rendered it convenient, to comply with the request, for, owing to the illness spoken of above, he had no preaching appointments on hand. "I came," said he, in his. I. S., afterwards printed, on the 20th of December following, "I came not only as the nature of the invitation implied, without knowing whether it would be the wish of the church that I should settle with them, but also without any intention to do so. My intention was only to spend the winter season here, and then to return to my favorite course of itinerary labors. Soon, however, I began to have doubts as to the correctness of my purpose; for although no instance of awakening appeared for some months, yet I thought I perceived, not only an increase of hearers and attention, but also a growth of mutual attachment, between the people and myself. I felt them much upon my heart in prayer and preaching, and their conversation and conduct sufficiently manifested, that they felt an interest in my labors.

When I had been here about six weeks, the church presented me a call to become their pastor. This act, although it appeared rather premature, was, notwithstanding, on their part such an expression of satisfaction and confidence, as could not fail to increase both my attachment to them, and my doubts as to the propriety of leaving them. I then wrote to several ministers and other christian friends, soliciting their prayers and advice; and found from their answers, that they were all of opinion that the thing proceeded from the Lord." Elder VanHorn, of Scotch

Plains, in a letter to him at this time says: "The church suddenly left destitute, anxious and at a loss for acceptable supplies, their thoughts were directed to yourself. What was your situation? just escaped the silent grave—in consequence disengaged. Application was made to you to supply them the winter—you were disposed to listen to their invitation—you are there—your labors acceptable—your manners agreeable—you have ability to preach frequently just what they want—their congregation under all the inclemencies of the season has increased—a very general affection to you prevails, and their expectations are raised, that with the blessing of God prosperity awaits them, and a set time to favor their Zion is at hand. It appears to me, Providence opens the door and invites your acceptance. Has not Providence graciously and wisely disposed of you thus far? What can you now say but amen to the apparent will of God?" "But," he says, "shall my suspense continue; and to adopt the language of Paul to the Corinthians, I was with you, brethren, in weakness and fear and much trembling. My speech and my preaching, was not with enticing words of man's wisdom, for which I neither had nor have either ability or inclination, but, to the praise of Divine grace, in demonstration of the spirit and of power. This testimony to the Spirit began to appear in the latter part of February, and gradually increased until the vast change upon the face of nature, at the breaking up of a severe winter, and the ushering in of a beautiful spring, and a fruitful summer, was but a just emblem of what was seen and felt in this church and congregation. What is said of the gospel dispensation in common, might then, with a propriety seldom exceeded, have been accommodated to this place, and to this people in particular: 'Lo, the winter is past, the rain is over and gone; the flowers appear on the earth; and the voice of the turtle is heard in our land.' What beamings of the sun of Righteousness! what meltings of my heart! and what flowings of penitential tears! what blossoms and buds of quickening grace! what fruits and effects of living faith! and what rejoicings and singings of new born souls, were then witnessed here! and why? Because the voice of the turtle, the voice of the Holy Spirit, attending the gospel, was heard in our land—heard of many poor sinners, not only convincing them of 'sin and righteousness, and of a judgment to come,' but also testifying pardon to their guilty consciences, and communicating peace to their broken hearts, through the precious blood of the precious Redeemer. Scenes were then opened and impressions made which can never be forgotten; but which we shall recollect in heaven, with overflowings of immortal gratitude and everlasting praise."

Early in April, he determined that it was his duty, for a time at least,

to remain in N. Y., and on the 14th of this month made known to the church that he accepted their call, dated the 8th of February preceding.

Although by no means the first Baptist pastor in New York, yet it will be readily perceived that his coming was as the beginning of days to the Baptists in this place. This revival of pure religion which commenced under his ministry in the spring of 1805, continued for six years, during which time there was not a month in the year, in which he was not permitted to visit the Baptismal waters, with willing and happy converts. The church soon attained to about its present size, which although not very extraordinary at this day, was, forty-five years ago, a great number. The few, of those days now upon earth, look back upon them with a mournful pleasure, when at the breaking up of a meeting and retiring to their homes, they felt as if leaving the gates of Heaven itself. And will they not? surely they will with one voice say that such delightful harmony, peace, and love they never witnessed in any church before or since.

From this church soon sprang many others, and for some years it is doubtful if there was a church in this city, or in the country for hundreds of miles around, that had not some in it that owed their conversion to God, to the instrumentality of this servant of the Most High.

During this revival in New York, his resemblance to Whitfield in his voice was very apparent, although it is believed he exceeded him in powers of endurance. His voice was very pleasant to those who sat nearest to him, yet it was so strong, clear and loud that he could be heard distinctly, not only by all who filled the meeting house in Gold-street, which seated 1500 persons, and by the many who stood in the graveyard surrounding it; but by persons in the rear of the houses in William-st and by those who occupied the windows in the houses on the opposite side of Gold-street. When, too, he preached in the open fields on Brooklyn Heights, (for it must be remembered that fifty years ago, farms and orchards occupied the site of that now pleasant city) he was surrounded by an immense number of people, who flocked there from New-York, as well as from different parts of the Island, yet all could hear him, and on Baptismal occasions, thousands were present, and a very large proportion could hear him distinctly. Of his powers of endurance some idea can be formed from the amount of preaching he performed at this time, while he frequently declared, "it was no labor for him to preach, all his labor was in the preparation." He has on Lord's days preached at 6 o'clock in the morning in the Park, at half-past 10 in Gold-street, at 1 P. M. in the Jail, again at half-past 2 in Gold-street, and also at 6 in Gold-street.

For many years two evenings in the week he preached from portions

of Scripture, which some of his brethren would select, bring to the place of meeting and read. On these occasions he did not know who was to read or what would be read, till his text was called for; but he was never at a loss; indeed many considered those his most desirable sermons. He was a student of the Bible, not of detached portions of it, and many years before his death, he said, his mind was made up on every portion of Holy Writ.

His preaching was also remarkable in that there was always something for every class of persons that came under the sound of his voice. If an infidel was present, his piercing eye would almost invariably find him out. Once when on a visit to Philadelphia, he described one present so minutely, that he went home and shamefully abused his wife for having reported, as he said, to Mr. P., his doings. The frightened woman denied the charge; but he would not believe her. He said she was the only one on earth that knew of some things the impudent fellow had stated, still she so persisted in denying the charge that he finally partially believed that she told him the truth.

The result was that he concluded to go again, and at her instigation, to place himself where he could not be seen.

But now his character was more fully portrayed than before. This brought with it the conviction that the man was inspired—that the message came from God, and it proved the means of his conversion.

But in the height of his prosperity in New York, the accuser of the brethren was let loose for a season to humble and to prove him. Lying and hypocrisy, the very vices which from his boyhood his soul loathed, were charged upon him, and Satan was permitted most mightily to distress him; but the church, those who knew him best, to their everlasting honor be it spoken, went with and sustained him through his fiery ordeal, and better than all, "The Lord stood by his servant and delivered him." Greater and mightier was he that was for him than all they that were against him. *

Speaking of his peculiar affliction at a later period, he says: "When the Lord first spake peace to my soul, it was in these words, 'I will never leave thee nor forsake thee.' I believed him then: I believed him when most suffering: I believe him now, and shall to all eternity. The devil has sometimes endeavored to make me think I was only a raven, and as the ravens were employed to feed Elijah, so I was employed to

* It ought to be known more generally than it is, that some of Elder P's. bitterest revilers at this time, were subsequently brought to repentance, and before his death solicited and obtained his forgiveness.

feed the church of Christ; but he did not succeed. My promise was from that God who cannot lie, and I live upon it through evil and through good report."

His hours for close study were from 4 to 8 A. M. the year round, and for twenty years after he came to New York, these hours were spent in his study, with a very few exceptions of absence from the city, or illness. It is believed that during the thirty-five years of his labors in Gold-st. he never left but three times for the benefit of his health; but year after year served the church, constantly and faithfully. Not that the church were not willing that he should have seasons of recreation, but he did not himself desire it. He wished to spend and to be spent in his Master's cause.

Although Mr. P. wrote his sermons pretty generally, especially in the early part of his ministry, with a view to strengthen his memory, he never used notes in the pulpit. He was very remarkable for quoting passages of Scripture that had a bearing on his subject, always giving both chapter and verse, and on one particular occasion, in about '98, having a large number that he wished to refer his hearers to, he noted them down, put them in his pocket and carried them to the pulpit, but never thought of them again, until he had done preaching. Said he, "the Lord helped me without them, and I ever afterwards trusted him. He called me to preach, not to read the gospel."

When once asked why two D's. were not added to his name, he smilingly replied, that is a $15 worth to which I do not aspire. Being desired to explain himself, he mentioned an Institution out West, where a Doctorate could be procured for $15, whereas, said he, "I had to pay the labor of my brains for my A. M. I chose the latter."

He was very particular in his examination of candidates for Baptism, but was in some instances dreadfully imposed upon; still he maintained that where persons told him the truth he could not be deceived.

On baptismal occasions, there always would be some who came to mock. His keen eye would detect them, while his knowledge of human nature was so extensive, that he would know very generally exactly how to address a few words to them that would completely subdue for a time their evil feelings. On one occasion he failed to do this. Thousands of persons were supposed to be present. A man who had mounted a horse stood near the shore, intending when Mr. P. went into the water, to go in with the horse and annoy him all in his power. As Mr. P. entered the water the man and the horse also entered. Suddenly the horse stopped, threw the man into the water, turned, came out and then left the place, the people making a passage for him. The poor man on

recovering his hat came out also, with his head hanging like a condemned criminal, and shrunk as soon as possible from observation.

He was ever to the Lord's poor and the sick, very attentive; but his visits to those who were not such were few, believing his time was more profitably spent in catering for them in his study. He was a workman needing not to be ashamed, rightly dividing the word of truth.

His marriage fees always went into his poor's purse which he carried with him when he visited them, and its contents judiciously distributed among them. To this day he lives in the hearts of the poor. After his retirement from public service, and confinement to the house, his income being very small, I was obliged to refuse his many dependents that were in the habit of calling at the door, the privilege of seeing him, for he would have given them his last dollar. What! go from Mr. P's. door without having our wants supplied? Has it come to this? while it was in vain that I endeavored to make them understand, they would believe it was my parsimony. The hard expressions and harder looks that I have received, because I did not give them the amount they were accustomed to receive at his hands, are still in my mind and before my eyes.

For the last ten years of his ministry with the First Baptist Church, many circumstances conspired to weaken the Church. The location of their meeting house in Gold-street, which, at the time the house was built, was considered one of the best in the city, became about the worst The street became, and still is, little more than a dirty alley. The older members of the Church were fast passing into eternity, while the younger ones had mostly removed to better neighborhoods, far from the place of meeting, and could not come with their families; indeed many of their families would not come, where they were exposed to so much discomfort. For several years the removal of the meeting-house was talked of, but it was long delayed. Finally, some change became necessary. Mr. Parkinson's extraordinary labors, with the addition of years, had broken down his constitution. He could no longer preach more than twice on Lord's day, and a proposal in 1840 was made to have an assistant minister. To this the church agreed, and one and another were invited to preach for them. But no one that they invited did Mr. P. feel that he could walk comfortably with, and believing that the church could not command that talent in an assistant that they could in a pastor, he laid aside the long cherished and earnest desire of his heart to die in the bosom of that beloved church, set aside self, and resigned the pastoral charge. The church at first refused his resignation, but after he repeatedly urged it upon them, it was accepted, and they gave him a dismission to the Church in Frederick, Maryland, whence he

came and whither he returned. Now immediate action on the part of the church was necessary. No popular preacher would risk his reputation in that place. A meeting-house was raised as soon as possible at their present desirable location in Broome-street. Under Dr. Cone's ministry the church again collected from all quarters, and soon attained the size of its former prosperity. Their choice of their present venerable pastor was very grateful to his feelings; he often spoke of it during his last illness.

The Bethesda Baptist Church of New York, constituted principally of members dismissed from the first Church, presented a unanimous call to Mr. P. to the pastoral office. He felt himself adequate to the charge of this infant branch, accepted the call, and became their pastor in '41.

But this connection did not continue long. In December of that year he had a fall which so severely injured him that he was thought by many unfit to preach, but he persevered, and had the satisfaction afterwards of believing that he did not attempt to preach once too often, for under the last sermon for the Bethesda Church, a lady professed to have been awakened, who has since made a public profession of faith in Christ. And now another Providence afflicted him, which shows that God's thoughts are not as our thoughts. He had so long and so much desired to die in the pulpit, that he almost believed it would be his happy privilege.

But no. His patience must be tried for five years, and well did it bear the trial. He was never known during all that period to wish it were otherwise with him. He appeared perfectly reconciled to his situation, content with every thing that was done for him. His meals when brought to him were always good, just right, and it is confidently believed that he never expressed a wish for any one earthly thing during that five years.

As long as he had strength to hold the book he read the sacred pages constantly. When he could no longer do it I read for him. I used too to read his early written sermons, which always afforded him pleasure, maintaining that the gospel he had preached from the very first was the Gospel of the Bible.

On one occasion, when reading the thirteenth chapter of first Corinthians for him, he stopped me at the eighth verse. That scripture, said he, is verified in my case. There is no failure of that charity, that love to God and man in my heart, which I have experienced ever since I first knew the Lord; but prophecies have failed with me. I can no longer preach—tongues have ceased with me—I could now read nothing but the English—my knowledge has vanished away; but all praise to His name what is left is all I now want.

From August '47 until the March following, he was confined to his bed by extreme weakness. He had to be lifted in the arms when necessary to make his bed during all this time, yet he never uttered a complaint, but was so uniformly cheerful and pleasant that it was as God's comforting rather than afflicting hand upon him. He would sing when lying in his bed, though his voice was so weak that it was barely distinguishable, and as we daily had our sermons and prayers, it was remarked by one, "He now holds meetings all the time."

The closing scene was one of special interest. On the second morning of March '48, he was seized with a pain in his left hip. Hitherto he had been entirely free from pain. It was bathed through the day—thought to proceed from a cold, and would soon pass off. The next morning he said, "No person with such a pain as this can live long." He believed his hour was at hand and his soul was solemn but joyful; about this time he gave utterance to one desire connected with earth, and but one. "I want you," said he, "to stay constantly by me and not again sleep till I am gone. It was the custom of the ancients, for the dearest friend to close the eyes of the departed—Joseph closed his father's eyes. I wish you to see me die, and then not do as is now common, allow another person to perform that office for me; but with your own hands close my eyes." Not believing that his end was so near, I endeavored to divert his mind, but it was useless—I then gave him a satisfactory assurance, and all was well with him. Contrary to his expectations, he lived a week from this time, but he was so weak that excepting a little while in the morning he did not appear able to converse. I was enabled to watch him and administer to his wants by day and by night during this week. Early in the morning of the last day of his life, his pain left him. About four o'clock that morning he appeared very happy. The dark valley seemed not so to him, all was light—glorious light about him. About the last that he spoke was of being in the arms of his precious Saviour; while his expressed gratitude for the arms which had so often raised him, and which he was now about to need no more, cannot be penned. From daylight he ceased to speak, excepting to say yes or no, and at the conclusion of prayers put up for him during that day, to add amen. Nearly an hour before he expired, the last prayer was offered in his hearing by one of the deacons of the First Baptist Church.

He was so far gone that it was doubted if he could hear that prayer, but at its close he finally lisped amen.

He closed his eyes himself just before he expired; but recollecting his requirement, and knowing that if there was any thing mortal remaining, he would recognize my hand, I laid it across his eyes; two faint

breathings more, and without the slightest muscular movement, his spirit took its flight. Blessed are the dead that die in the Lord. Yea, saith the Spirit, for they rest from their labors.

Four days after his death, his body was carried to the meeting house of the F. B. C., and his funeral sermon was preached by Elder Daniel Dodge of Philadelphia, after which it was carried to their grave-yard and laid in the vault of a member of that congregation—one who had been a dearly beloved, and more than ordinary friend to Elder P. since his first coming to New-York.

Thus passed from time to eternity—from earth to the bosom of his God,—one of America's worthiest sons,—one of the church's brightest ornaments.

If it should on examination be found that I have not in all instances given correct dates, I can only say, I did not wish to err; and do not claim to have noted always the precise words he used. I have endeavored so far as I could to give them their true meaning. I know, where I have failed to give his precise words, he is the loser.

A POOR MINISTER.

I HEARD a story, the other day, says a writer in one of our periodicals, which seems too good to be lost. A church in the country had just engaged a good minister, who had not attended long, when, after preaching on a Sunday, the deacon gave him a pull, and said,

"I want to speak with you."

After going aside, the deacon said,

"Brother, I saw something about you, to-day, that hurt my feelings."

"What was it, my dear brother?" said the minister, in surprise; "*do tell me.*"

"It was about your arm, while you were preaching, I saw it."

The poor minister became still more alarmed, and anxious to know in what way he had hurt the dear old father's feelings.

The deacon pointed to his elbow. "There it is yet," said he.

The minister began to brush his sleeve.

"Stop," said the deacon; "you can't mend it now; there is a hole in your coat, right on the elbow. I am hurt to see our minister have to wear such a coat. Now, I want you to go to——and choose a coat pattern, and I'll pay for it."

The minister thanked him kindly, and was entirely relieved of his fright.

B.

Monthly Record.

MISSIONARY INTELLIGENCE.

DEATH OF DR. JUDSON.—We regret to announce this sad event, though we have been expecting it for some time past. Dr. Adoniram Judson breathed his last April 12th, on board the French bark Aristide, bound for the Isle of Bourbon, and was buried in the sea the same evening in Lat. 13 N., Long. 93 E. He was sixty-one years of age, and had been a missionary thirty-eight years. This intelligence has cast a gloom over our missionary operations in Burmah; but others, we believe, will be raised up to fill his place.

We present the following account of the illness and last hours of Dr. Judson, received by the editor of the New-York Recorder from the Mission Rooms, in anticipation of the issue of the Magazine for October:

"The mournful, but not wholly unexpected intelligence has reached us that the Rev. ADONIRAM JUDSON, D. D., the senior missionary of the Union, died at sea, April 12, 1850, in the sixty-second year of his age. The intelligence was communicated by Mr. T. S. Ranney, in a letter dated Mauritius, June 18, whose narrative we have somewhat condensed, but omitting no material fact.

It will be recollected that our last information left Dr. Judson on board the French barque, Aristide Marie, bound for the Isle of Bourbon, with the reluctant assent of his friends, his physician having recommended such a voyage as the only possible means of restoration. It being desirable to get to sea as soon as possible, application was made to the Commissioner of the Provinces to permit the barque to be towed out of the river by the steamer Proserpine, which was that morning to proceed southward with troops. Permission was granted, and on Wednesday, April 3, by the kindness of Captain Lawford, commandant of artillery, a palanquin and bearers took Dr. Judson, then too weak to stand, and carried him on board. There they learned with surprise and sorrow, that the steamer would not take them in tow. The commander of the troops claimed that while employed as a military transport, the vessel was not subject to the Commissioner's order, and on the ground that it might endanger the lives of the soldiers, declined to comply with it. The consequence of this collision of authorities was, that instead of getting to sea in twenty-four hours, they were five days in reaching Amherst, and it was six days before the pilot left the vessel. How much was thus lost it is impossible to conjecture.

The delay permitted Mrs. Judson, (who would gladly have accompanied her husband, though at the hazard of her life, if he had consented,) and Mr. Stilson and Mrs. Stevens, to visit him repeatedly, and administer to his comfort. He bore the fatigue of embarkation very well, and on Thursday took more refreshment than for several days previous. This gave hope of a favorable change, but on Friday he was not as well, and his two Burman assistants, Ko En and

Ko Sway Doke, disciples of many years' standing, who remained on board til the pilot left the vessel, requested that he might be taken back to Maulmain.—They were confident he was near his end, and could not endure the thought of his burial in the ocean; they wanted his grave to be made where they and the other disciples could look upon it. But any attempt to do this would have proved fatal, and there was no choice but to fulfil their original purpose; Mr. Stilson reminding the affectionate disciples of the death and unknown burial-place of Moses.

On Saturday, he was perceptibly weaker. Such was his pain that he said he would willingly die—if he could. On Sunday, being more calm and free from pain, he conversed more freely and at length than he had been able to do, describing somewhat minutely the causes of his pain. He said that no one could conceive the intensity of his sufferings. Death would have been a glad relief. The idea of death caused no peculiar emotion of either fear or transport. His mind was so affected by suffering, that he could not think or even pray. Nay, he could not think of his wife and family. He had bitter sorrow in parting with them at first; but in Mrs. Judson's subsequent visits speech had been almost denied him, and when they parted the day before, perhaps the last time on earth, it was without a word, and almost without a thought, so entirely had pain absorbed every faculty. Yet he felt he had nothing to complain of. He knew it was the will of God, and therefore right. Alluding to the swelling of his feet, he said, 'The natives are frightened when they see this. They regard it as a sure sign of approaching death, but I do not; I have talked with the doctor about this, and have myself remarked, at different times, the swelling and subsiding. I still feel that there is so much of life in me that I shall recover.' On Monday the 8th, at half-past three o'clock P. M., the pilot with the two assistants above named, and Moung Shway Moung, of the Amherst church, left the ship. At the request of Dr. Judson, Mr. Ranney wrote to Mrs. J. his opinion of himself, that 'he went out to sea with a strong feeling that he should recover.' But on the same day the violence of his pains returned, and his left side was swollen much, from which he gained partial relief. On Tuesday morning, the Tenasserim coast being yet visible, they enjoyed a fresh and invigorating breeze, but a violent thunder-storm came on, followed by a calm.—For a short time, Dr. J. suffered less pain, but a hiccough increased upon him. He said, 'This hiccough is killing me: can you think of any thing to do for it?' He afterwards slept considerably, and took some slight refreshment, but in the afternoon a new symptom appeared, which continued to the last,—frequent vomiting, and an inability to retain anything upon his stomach.

During the night and the next day the weather was exceedingly hot. Dr. Judson refused all nourishment and inclined to sleep, probably on account of the laudanum and ether administered. He said he should weary them but little longer. The captain gave several prescriptions without effect, on which he said, 'It is of little consequence. I do not wish any one to think I died because all was not done that could be done for me. Medicine is of no use. The disease will take its course.' While suffering the acute pain, which invariably pre-

ceded vomiting, he said, 'Oh that I could die at once and go immediately into Paradise, where there is no pain!'

In the evening of Wednesday, as Mr. Ranney was sitting by his bedside, he said, 'I am glad you are here. I do not feel so abandoned. You are my only kindred now, the only one on board who loves Christ, I mean, and it is a great comfort to have one near me who loves Christ.' 'I hope,' said Mr. R., 'you feel that Christ is now near, sustaining you.' 'Oh yes!' he replied, '*It is all right there.* I believe He gives me just so much pain and suffering as is necessary to fit me to die—to make me submissive to His will.' The captain (who spoke but little English, but took unwearied pains to make himself understood by a frequent resort to a French and English Dictionary, and was a pattern of kindness and benevolence) offered another prescription, but Dr. Judson thanked him and declined. He spoke of the invigorating influence of the wind, and expressed a fear that they would lose it during the night, which proved true.—After midnight there was a dead calm, and a very oppressive atmosphere. At two o'clock his breathing became very difficult, but after vomiting he breathed more freely.

On Thursday morning his eyes had a dull appearance, remained half closed while sleeping, and seemed glassy and deathlike. His stomach rejected all refreshment. At ten and twelve o'clock he took some ether, which he said did him good. After vomiting, with the suffering which preceded it, he said, 'Oh, how few there are who suffer such great torment—who die so hard!' During all the night his sufferings increased, so that it was inexpressibly painful to behold his agony—sometimes calling for water, which gave relief only while he was drinking it, to be followed by the pain of ejecting it. At midnight he said his fever had returned. His extremities were cold, his head hot—it was the fever of death. His weakness was such that he now seldom spoke, except to indicate some want, which he more frequently did by signs.

During the forenoon of Friday, the 12th, his countenance was that of a dying man. About noon he showed some aberration of mind, but it was only transient. At three o'clock he said in Burmese to Poonapah, a native servant, 'It is done, I am going.' Shortly after he made a sign with his hand downwards, which was not understood; drawing Mr. Ranney's ear close to his mouth, he said convulsively, 'Brother Ranney, will you bury me! bury me!—quick! quick!' These words were prompted perhaps by the thought of burial in the sea crossing his mind. Mr. Ranney here being called out for a moment, Dr. Judson spoke to the servant in English and also in Burmese, of Mrs. Judson, bidding him 'take care of poor mistress,' and at fifteen minutes past four o'clock he breathed his last. 'His death,' says Mr. Ranney, 'was like falling to sleep. Not the movement of a muscle was perceptible, and the moment of the going out of life was indicated only by his ceasing to breathe. A gentle pressure of the hand, growing more and more feeble as life waned, showed the peacefulness of the spirit about to take its homeward flight.

It was first determined to keep the body for burial on Saturday, but they were admonished of the necessity of immediate preparations. A strong plank

coffin soon received the body, several buckets of sand were poured in to make it sink, and at eight o'clock, P. M., the crew assembled; the larboard port was opened, and in perfect silence, broken only by the voice of the captain, the remains were committed to the deep—in latitude 18 deg. north, longitude 93 deg. east, nine days after their embarkation at Maulmain, and scarcely three days out of sight of the mountains of Burmah.

We have not the space, nor is this the appropriate occasion, fitly to review the long career of Christian heroism, which a wise Providence has thus closed. When looking only to one side of it—the long banishment from home and country, the toils, anxieties, sufferings and bereavements that darkened its whole progress, the unspeakable, lonely agony of its closing scenes, the silent burial and the nameless tomb—its aspect seems cheerless and forbidding. But when the sea shall give up its dead, and the undying results of this life are made visible in the sight of the risen nations, these will but heighten the glory with which it is arrayed. Even now, to the dimmer vision of present faith, so pure is the radiance investing it, that a visible ascent through the opening heavens could have added little to our conception of the fullness of joy with which the departing saint entered into rest through the chambers of the deep.

Mr. Ranney arrived at Mauritius, June 15th, and hoped to return to Calcutta in season for the August steamer, which would take him to Maulmain by the 19th of the month, then, probably, to give Dr. Judson's family, and the mission, the first intelligence of their bereavement."

Shipwreck and Arrival of Mr. Howard.—Rev. H. Howard and family left Maulmain, Feb. 27, in the Dutch ship Madura, for Rotterdam. On the 26th of March, in latitude 21 deg. south, longitude 96 deg. east, the vessel was struck by a severe hurricane, which carried away all her masts, swept the deck, and left the ship a total wreck, and wholly unmanageable. The American ship Columbus, Captain Balch, of Newburyport, shortly fell in with them, and after considerable peril, and with extreme difficulty, succeeded in taking off all the passengers. It being impossible for a boat to live alongside, they were obliged to be lowered in a basket over the stern. Their baggage was all lost, except such articles as lay within their immediate reach in their state rooms. The Columbus proceeded to Mauritius, where she arrived on the 5th of April.—Here Mr. Howard and his family received the generous hospitality of M. Chauvin, a Roman Catholic gentleman, who entertained them freely for four weeks. Other gentlemen kindly interested themselves for them, and a liberal subscription was raised for their benefit, amounting to 1,700 rupees. From Mauritius, they embarked in the ship Elora, Captain Turnbull, of New-York, where they arrived August 7.—*Macedonian.*

ITEMS.

New-York Baptist Union for Ministerial Education.—This body met Aug. 15, at the meeting-house of the First Baptist Church in Rochester, in accordance with a special call. The Executive Committee reported the appointment of Rev. Zenas Freeman as Corresponding Secretary and Financial Agent. The following resolutions were unanimously passed:

. Resolved, That the Theological School of the New-York Baptist Ministe- Union be opened in the city of Rochester, on the first Monday of Novem- next.

. Resolved, That in assuming this responsibility we rely, first, upon a con- iance of that Divine favor which has thus far shined so signally on the great erprise on which the Baptists of this State have entered; and, secondly, n the readiness of our brethren in other sections to do their proportion in ying out the will of the denomination, completing the pecuniary provision iobly begun in the West.

. Resolved, That in view of the large number of valuable but indigent young n in our churches, called of God to the work of the Christian ministry, who looking to the institution which this Board, in conjunction with that of the versity, has resolved to locate in this city, this Board will take immediate isures to assist, so far as may be practicable, such young men as will need eceive aid as beneficiaries.

. Resolved, That the Executive Committee be instructed to use means at e, to secure the requisite responsibilities for ordering at the earliest practi- le moment the list of books prepared by Professor Conant, which are deemed spensable to the successful opening of the institution; not exceeding, in the unt of present expenditure, the sum of fifteen hundred dollars.

Rev. Thomas J. Conant, D.D., was appointed Professor of Hebrew and Bibli- Criticism, and Rev. John S. Maginnis, D.D., Professor of Biblical and Pas- l Theology.

Rev. Messrs. Conant, Freeman, and Prof. N. W. Benedict were appointed a mittee to prepare a plan of study and by-laws for the Theological School, to fix the relations of the Board to the Theological Faculty.

We are happy to learn that considerable more than one hundred thousand ars has been subscribed to endow the University, and the work of obtaining scriptions is still going on. Rev. Henry Davis is President of the Board: . Z Freeman, Cor. Sec'y and Financial Agent: Rev. J. A. Smith, Record- Secretary.

EDUCATIONAL MEETING AT SARATOGA SPRINGS.—The friends of Rochester versity, assembled in accordance with the call of a committee of the Sara- a Association in the First Baptist Church at Saratoga, on Tuesday, August Rev. L. F. Beecher, D.D., of Albany, was called to the chair. S. P. Town- d, R. J. Mulligan, and J. Blood were chosen Vice Presidents, and J. C. Bur- ghs, Secretary. The following were some of the resolutions unanimously ed:

Resolved, That we cordially approve the particular form of organization pted by the Convention at Rochester last spring, for the University of Roch- r, and the New-York Baptist Union for Ministerial Education; and have fullest confidence, that, by that organization, the control of both institutions orever secured to the Baptist denomination.

Resolved, That we gratefully recognize the hand of God in that train of nts which has thrown open the field of Western New-York for our occu- cy: the only important collegiate field that remains unoccupied in this State, one which has already yielded more than $100,000 towards the endowment ur College, as an earnest of the far more precious contribution which she ds ready to make, of hundreds of her sons as students, to be trained for fulness to Zion and the world.

Resolved, That the opportunity thus afforded us for doing a work worthy of numbers, our principles, our social position, and our strength, is one of al-

most unprecedented interest; and, just at this juncture, presents a crisis which we cannot reasonably hope ever to have again offered us, if we fail to meet it now.

Resolved, That $200,000 is the lowest sum that we can fix upon as an adequate endowment for both the University and the Theological School, and that it is of the utmost importance that this amount should be subscribed the present fall.

Resolved, That we recognize a common denominational interest in this enterprise; and that what our brethren at the West have so nobly begun, it is incumbent on us at the East, entering into their labors and emulating their example, to carry out and complete.

S. P. Townsend and J. Blood pledged $1000 each upon the spot, and the greatest enthusiasm prevailed. The $200,000 desired, we believe, will be speedily secured.

THE COMMENCEMENT AT WATERVILLE COLLEGE occurred Aug. 15. The exercises are spoken of in high terms. There were eleven in the graduating class. E. P. Whipple, Esq., of Mass., addressed the united Literary Societies, and Eastburn, of Vt., delivered a poem. Eleven received the degree of A. B.; four or five that of A. M., and one, Rev. Amos Sutton, of the English Baptist Mission, received the degree of D. D.

THE COMMENCEMENT AT MADISON UNIVERSITY occurred August 21. The annual discourse before the Society of Inquiry, by Rev. J. Newton Brown, on Sabbath eve. the 18th, is highly spoken of, also the sermon before the Education Society, by Rev. E. Lathrop of this city, on Tuesday morning. The Education Society held its annual meeting in the afternoon, and was addressed in a spirited and able manner by Rev. Messrs. Baldwin and Armitage of this city.—A bare quorum of the Board met on Tuesday, and after giving pledges that the salaries of the Professors and legal expenses now due, should be paid, Messrs. Humphrey and Harris of Albany, Williams of N. Y., Burchard and Morse of Hamilton, Graves of Homer, Wheelock of Eldridge, and Edmonds of Jeddo, resigned. The vacancies were filled by Messrs. A. Pierce, T. R. Burchard, Paine, Slocum, Gove, and Campbell of Hamilton, Simons of New Berlin, and Nickerson of Cazenovia. Professors Maginnis, Conant, Kendrick, Richardson and Raymond also resigned, and it is understood that they will all accept of Professorships in Rochester University, which is to be opened this fall. The Commencement exercises were varied and interesting. Thirty young men received the degree of A. M. in course, and Rev. Thomas Armitage, Rev. Albert G. Palmer, and Rev. Wm. Hutchinson received the honorary degree of A. M.—The anniversary of the Theological Department occurred on Thursday, Aug. 22. The exercises were said to be very interesting. Seven young men delivered addresses. Dr. Eaton finally addressed the graduating class.

THE COMMENCEMENT AT COLUMBIAN COLLEGE took place in July last at the Baptist Church on E. Street. Eleven young men took part in the public exercises, and the degree of A. B. was conferred upon twenty-three. The degree of A. M. was conferred in course upon three individuals, and the *honorary* A.M. upon S. M. Allen of Mass., and Daniel Witt of Texas. The honorary degree of D.D. was conferred upon Rev. J. T. Jones of Siam, and Rev. C. D. Mallory

f Georgia. This College is prospering under the able direction of its Presi-ent, Rev. Dr. Bacon, and its indefatigable Professors.

NEWTON THEOLOGICAL INSTITUTION.—The anniversary of this important Semi-ary occurred August 29. The Societies were addressed with much power by ev. Robert Turnbull of Hartford, E. G. Robinson of Cincinnati, and Rev. muel Porter of Lowell. On Wednesday, eleven addresses were delivered by he graduating class. Dr. Pattison presided with dignity.

THE COMMENCEMENT AT SHURTLEFF COLLEGE occurred about the first of ugust. Ten students performed on the occasion. Rev. Mr. Holmes, of St. ouis, pronounced the annual oration.

COMMENCEMENT AT GRANVILLE COLLEGE occurred July 10. There were ve graduates, who all delivered orations. Prof. Robinson of Cincinnati, and . Adams of Cleveland, delivered addresses.

FRANKLIN COLLEGE, Ind., held its commencement July 23, when three re-eived the degree of A. B. and one that of A. M.

DEATH OF NEANDER.—It is with pain that we announce the decease of this reat biblical scholar. He was justly considered as the first ecclesiastical histo-ian of the age. He died at Berlin, July 15th, of a disease resembling cholera.

THE DAGUERREOTYPING ART.—It is surprising to what an extent this busi-ess is carried on in the country and in this city. The Tribune informs us hat there are about ten thousand engaged as daguerreotypists in the United tates, and five thousand who obtain their living indirectly from it. The amount f stock consumed is about $2,000,000. This city employs ninety-six opera-ives. The process of chemically preparing the plate to take an impression rom the rays of light proceeding from any object, and the method of rendering hat impression visible, are curious and ingenious. Mr. Brady is, we believe, onsidered as the best Daguerrean artist of this city. His portraits are truly legant. He showed us recently some which were taken upon ivory instead of metallic plate. They were the finest of any thing of the kind which we have ver seen. This is a new improvement in the art. It presents a much more fe-like portrait than upon metallic plates, and is less expensive. We advise ur patrons, if they wish for perfect daguerreotypes, to call at Brady's, 205 and 07 Broadway.

The Monthly List of Ministerial Changes, Revivals, Deaths, Ordinations, Con-titution of Churches, Dedications, &c., we condense mostly from our exchange apers. What occurs in a particular location we collect from the paper of that egion, and wish our brethren editorial to take this as a general acknowledg-ent of the valuable assistance which we obtain from their labors. We have ot room to make acknowledgments for every item, as that would take about much room as the items themselves. We shall be happy, however, to give edit, as we have hitherto endeavored to do, for items of any length which we

MINISTERIAL CHANGES.

Rev. D. Taylor, of Suffield, Ct. has become pastor of the First Baptist church in Rondout, N. Y.; Rev. G. V. Ten Brook, of Battle Creek, Mich., has become pastor of the Baptist church in Hillsdale, Mich.; Rev. J. Parker has become pastor of the Baptist church in Charlemont, Mass.; Rev. N. Combs, of Rupert, Vt. has become pastor of the Baptist church in Jamesville, N. Y. (P. Office Middle Grove, Saratoga co., N. Y.); Rev. B. A. Edwards has become pastor of the Baptist church at Watertown, Mass.; Rev. E. H. Gray, of Bath, Me., has become pastor of the Baptist church at Shelburne Falls, Mass.; Rev. T. W. Tobey late Missionary to China, has become pastor of the Baptist church in Raleigh, N. C.; Rev. J. G. Collom, of Cohansey, N. J., has become pastor of the Second Baptist church in Wilmington, Del.; Rev. J. M. Pendleton, of Bowling Green, Ky., has become pastor of the Baptist church in Russellville, Ky.; Rev. A. H. Burlingham, a recent graduate of the Theol. Class of Madison University, has become pastor of the Baptist church in Pittsburg, Pa.; Rev. A. M. Hopper, a recent graduate of the same University, has become pastor of the Second Baptist church in New Haven, Ct.; Rev. Robert T. Middleditch, of Lyon's Farms, N. Y., has become pastor of the Shrewsbury Baptist church at Red Bank, N. J.; Rev. Wm. Bowen has become pastor of the Baptist church in Berlin, Rens. co. N. Y.; Rev. Niles Kinne, of Beloit, Wisconsin, has become pastor of the Baptist church at St. Charles, Kane co., Ill.; Rev. Mr. Sears, of Louisville, has become pastor of the Baptist church in Hopkinsville, Ky.; Rev. C. Morton, late Agent of the American Baptist Home Mission Society, has become pastor of the Baptist church in Owego, N. Y.; Rev. Samuel Ladd, of Tremont, Ill., has become pastor of the Baptist church in South Hampton, N. H.

Deaths of Baptist Ministers.

Adoniram Judson, D.D., Missionary to Burmah, at sea, April 12.
Amariah Kalloch, Placerville, California.
Elinda Blakesley, York, Livingston co., N. Y., March 14, aged 65.
David Tewkesbury, West Amesbury, Mass., May 13.
Augustine Elliott, Northfield, N. J., July 19, aged 86.
Charles La Hatt, Fredonia, Chaut. co., N. Y. aged 86.
Abel Woods, Hamilton, Madison co., N. Y. August 11, aged 85.
J. N. Johnson, Green Ridge, Va.

Ordinations.

Adam Snider, Malahide, London Dist., Canada West, June 19.
E. M. Curtiss, Palestine, Anderson co., Texas, June 22.
N. H. Brag, Bayou Wallace, La. July 7.
H. H. Hazleton, Wales, Mass., July 10.
Wm. L. Till, Mansfield, O., July 11.
Allen B. Chase, Cameron, Steub. co., N. Y., July 17.
C. R. Greene, Dresden, N. Y., July 19.
James R. Malone, Providence, Dallas co. Ala., July 27.
William Martin, Withamsville, Clermont co., O., July 27.
Wm. S. Whitescarver, Mountain Plain, Albermarle co. Va., July.
A. G. Bowles, Nassau, N. Y., Aug. 8.
W. A. Durfey, Richmond, Va., Aug. 13.
W. C. Ulyat, Penn's Neck, N. J. Aug. 15.
John A. Broadus, New Salem, Culpeper co. Va.
W. D. Clark, Lamoille, Ill.
Wm. Jones, Columbia, Mich., Aug. 21.

Churches Constituted.

San Jose, California, May 20.
Kenton, O., June 22.
St. Marys, Wood co., Va., June 22.
Willsborough, Essex co., N. Y., July 10.
St. Anthony, Minnesota, July 13.
Walesville, Oneida co. N. Y., July 27.

Dedications.

Racine, Wis., July 2.
Newark, N. J., July 18.
Selma, Ala., July 21.
Hastings, N. Y., August 11.

LITERARY NOTICES.

The Knowledge of Jesus the most excellent of the Sciences. By Alexander Carson, D. D. New-York: Edward H. Fletcher—pp. 242–12mo.

Dr. Carson may justly be considered as one of our strongest writers, and is regarded by all denominations in Great Britain with the highest respect as a scholar and an author. His power of intellect, as well as the tender emotions of his nature, appear in this work. He manifests great discrimination in the discussion of God's existence, attributes, character as manifested in his word, in the Son and in the gospel. The author intends the treatise as a foundation for the refutation of errors in respect to the nature of the gospel. While there is much to interest those who love to follow a train of strong reasoning, there is also much which is practical, and which will stir up the warmest emotions of the soul. We have already in a previous number of the *Memorial*, commended the work, and cheerfully do it again. All should have it if possible. The mechanical execution reflects much credit on the enterprising publisher.

We have also received from the same house, a fine little work called, "*Light of the Week*, or the temporal advantages of the Sabbath in reference to the working classes; by John Younger." It is one of three prize essays, and is written in an interesting manner by a shoemaker. We hope that all working men will read it. It costs but a trifle. We have also "Tracts for the Churches; No. 4," by the same publisher. This and No. three (to which we have before alluded) contain an argument in favor of immersion; drawn from both the religious and secular use of *baptizo* by Greek and Jewish writers; and from the use of *baptizo and baptismos* in the New Testament. This is an unanswerable argument. Mr. Turney the author, goes to the original sources, and cites passages from the Fathers, which other writers have not observed. We regard brother T. as one of our ablest writers on baptism.

Communion: the distinction between Christian and Church fellowship, and between communion and its symbols. By T. F. Curtis, A. M. Philadelphia: American Baptist Publication Society.—pp. 303–12mo.

This work is the substance of a series of discourses delivered by the author, before the church of which he was pastor, and a course of lectures delivered before his class in Howard College. Ala. He considers the whole subject of christian and church communion, and then reviews the arguments of Robert Hall, and Baptist W. Noel on mixed communion. The author has not attempted a strictly logical argument adapted to biblical scholars alone; but has presented many practical considerations calculated to make the subject intelligible and more acceptable to private christians. The book gives evidence of extensive research, concentrated thought in many parts, and exhibits arguments which are incontrovertible. We should be glad to know that it was in the possession of every Baptist and *Pædobaptist too* in the land. It is handsomely printed and bound.

Letters and Papers of the late Viscountess Powerscourt. Edited by Rev. Robert Daly, D. D. New-York: Carter's—pp. 273–12mo.

The author of these letters seems to have been a talented and pious lady. She passed through many deep afflictions, and consequently much will be found in her writings consoling to the bereaved. Some of her papers are upon passages of scripture, showing that she was an attentive student of the Bible. Those who wish to be instructed and to have their sympathetic emotions and devotional feelings aroused, will do well to peruse this book.

Tales of the Scottish Covenanters. By Robert Pollok.—Same Publishers. pp. 331–12mo.

In this beautiful book we have depicted in the great poet's best manner, the trials, and almost unparalleled sufferings of disciples who preferred to suffer with the people of God rather than to dwell in the tents of wickedness. The narratives are thrilling, and few we believe can peruse them without shedding the tear of sympathy. Then the language in which they are penned is so choice and elegant that one is charmed with the book. It is beautifully printed.

Life and Letters of Thomas Campbell. Edited by William Beattie, M. D. 2 vols. pp. 556, 521.—New-York: Harper & Brothers.

Thomas Campbell was a distinguished Scottish poet. He was born at Glasgow in 1777, and died at Boulogne, France, in 1844. He was intimate with Dr. Reid, the great philosopher, and was a rival of Sir Walter Scott, and Lord Byron. He feared them, and they felt inferior to him. They wrote rapidly, and not with so much care as Campbell. He was slow; but when he fairly got under way he wielded his pen with immense power and vividness. His is the poetry of thought as well as of brilliance and beauty. Some of his poems are masterly productions, yet he had no confidence in himself, being exceedingly timid. Sir Walter said of him,—"He is afraid of the shadow that his own fame casts before him,"—"He is a bugbear to himself," and we might add that Scott was a bugbear to him also. He travelled extensively in England, Germany, France, and other places, extending his tours even to Africa. The descriptions of these tours and the poetic sketches of events which passed under his notice, presented in this volume, are exceedingly thrilling. Vol. I. is adorned with a beautiful portrait of the poet. The mechanical execution is excellent.

Rambles and Sketches. By Rev. J. T. Headley. New-York: John S. Taylor. pp. 312–12mo.

In the volume before us, the author describes his rambles in Paris, London, and other parts of England, Rome and other Italian cities. Mr. Headley's power lies in description, and in sketches like these he is perfectly at home. His style is fascinating. It is really beautiful, and elegant, and calculated to be popular in the strictest sense of the word. There is nearly double the amount of matter in this that there is in Baker & Scribner's edition. The volume contains a fine portrait of the author and other handsome engravings.

Luther and Cromwell. By Rev. J. T. Headley.—Same Publisher. pp. 264–12mo.

This book contains a brief sketch of the life of Luther and of the Reformation, Reviews of the letters and speeches of Cromwell, Thier's Revolution, and Alison's History of Europe, closing with two interesting essays. Here the author exhibits not only a pleasing style but strong and energetic thought. His discussion of the progressive principle, including a view of European affairs, is able, and will be read with great interest. We commend the book to our readers.

Theopneusty, or the plenary inspiration of the Holy Scriptures. By R. L. Gaussen. Same Publisher.—pp. 410–12mo.

We have on a former occasion spoken of this work, and now announce a new edition. This is the fourth American from the second French edition, with additions and improvements by the author. Gaussen is a strictly evangelical writer, an able and a true christian scholar. We have heretofore stated our objections to his view of plenary inspiration; but there are many very interesting and instructive facts presented in the book, and those who wish to know the state of the controversy upon which it treats will do well to call at friend Taylor's, 143 Nassau-street, and secure a copy.

Part 5 and 6 of *Pictorial Field-Book of the Revolution* have been received from the Harpers, carrying the history to about the middle of the year 1780, when the sun of American liberty had nearly set in gloom. The descriptions are intensely interesting.

Life and Correspondence of Robert Southey, part 4, has also been received from the Harpers, fully keeping up the interest of the previous numbers.

Numbers 4 and 5 of Cobbin's Illustrated Domestic Bible have been received from S. Hueston, the publisher. The illustrations are worthy of the name, as they really throw much light upon the sacred text. The work is now one-fourth completed.

Gibbon's Rome. Vol. IV. Harpers. pp.—637–12mo.

This gives the history of the empire from the fall of the Eastern empire A. D. 454, to the commencement of the 13th century. How revolting and yet thrilling are the scenes described in ancient history. They are but the history of quarrels and murder on a large scale. Alas for poor humanity, without the grace of God! Two more volumes will close this standard work.



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loss either as to the authority by which the apostles spake, the character of the message they bore, or the mighty results which followed their labors. The grand ordinance by which God has ever converted sinners is preaching. The Jews may hate the substance of preaching, and the Gentiles ridicule its manner, but thus it has ever pleased the blessed God to convert those who believe.

Engaged as we are in the work of evangelising the world, and all called either to preach, or by sympathy, contribution, and prayer to sustain the preached word, it becomes important that we should well understand the character of *apostolic preaching*. "The best institutions," as archbishop Tillotson somewhere remarks, "are apt to decline, and to vary from their original design and manner; and therefore it is well sometimes to review their origin, and carefully to remove the evils which time, and other things will gradually introduce." We propose then to review, with simplicity and familiarity, *the peculiarities of apostolic preaching*, in connection with its *preparation*,—*its design*,—its *doctrine*,—its *spirit*—its *manner*,—its *immediate effects*,—and *its permanent results*.

I. PREPARATION for apostolic preaching claims our most serious attention. We may here consider the original preparation of the men to enter on their labors, and the manner in which they afterwards sought fitness for each separate service.

As to the first, all was effected by the direct agency of the Lord Jesus. He saw a Peter, and a John, a Matthew and others with unrenewed hearts pursuing their secular employments; and, to say the least, careless of Messiah and his claims. His infinite love had been placed on them from eternity, and now, as he says to each "Follow me," his creating energy is exerted, and each becomes in a moment "a new creature." The understanding has been enlightened, the heart purified, and the moral taste elevated. What, an hour ago seemed indescribably valuable, has now become worthless, and each, without a moment's after regret, joyfully leaves every thing to follow and to serve him. All the earliest apostles of Christ were men of plain habits, and without the learning of the schools, and destitute of whatever might give them influence over their fellow men. They were, however, possessed of good natural talents, were endowed with strong common sense, were entirely free from enthusiastic feelings, and when influenced by the omnipotent grace of Messiah, became eminent for piety. These men Jesus attracted to his person, and for more than three years they listened to his sermons, witnessed his miracles, constantly associated with him in his social hours, and were ever ready to obey his commands. How blessed a preparation

for future arduous labors and painful trials was his friendship! His love acted powerfully on their hearts, so that, with one sad exception, they were never willing to be absent from him. By him they were filled with faith, with love, and with zeal; so that when they were asked, "Will ye also go away?" the question was properly met by another, "To whom should we go?" Every hour of his society was invaluable as preparing them for their future work; for they thus had a full acquaintance with all that he did and said, and could fully say in after days, "We have believed and therefore speak." They had associated with the Messiah, had caught his spirit, and were ready to copy his example.

Thus qualified, "when at length," says Dr. Harris, in his admirable work on "*the Great Commission*," "the hour had come, when the Son of man, having been lifted up from the earth, proceeded to put in motion the instrumentality which he had arranged for drawing all men unto him, as if he had been sitting on the circle of the heavens, and surveying all the possibilities and events that could occur down to the close of time, he answers the objections to this design before they are uttered, anticipates wants before they arise, and provides against dangers before they threaten. Was it necessary, for instance, that he should first legislate on the subject? "Go," said he, and he was standing but one step from the throne of heaven,—"Go into all the world, and preach the gospel to every creature." Still, plain as this command might at first appear, the duty which it enjoins is so novel, and the project which it contemplates so vast, that doubts are likely to arise as to its import and obligation; he repeats it therefore, again and again,—repeats it in other forms, as an old prediction that must be fulfilled, and as a new injunction: "Then opened he their understandings, that they might understand the scriptures, and said unto them, Thus it is written, and thus it behoved Christ to suffer and to rise from the dead the third day, and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things." If they are to enter on their office at once, peculiar and even miraculous qualifications are necessary. "Ye shall receive power from on high," said he, "after that the Holy Ghost is come upon you; and ye shall be witnesses unto me, both in Jerusalem, and in all of Judea, and in Samaria, and unto the uttermost parts of the earth." But peculiar dangers will assail thee: "All power is mine," said he; Go, and you shall move under the shield of Omnipotence; "lo! I am with you always, even to the end of the world." Thus, making the most comprehensive provision, and taking the whole responsibility of success on himself, his last word to his witnesses was "Go"—his last act was to bless and dis-

miss them to their work,—and the last impression he left on their minds was, that they held in trust the conveyance of his gospel to all mankind.

But full and ample as this preparation for labor might have appeared, there was something—yea, much more given them. On the day of Pentecost the Holy Spirit came down to qualify the apostles still more fully for labor, to give a rich blessing on their first testimony to a risen Messiah, and constantly to attend them on their journeys, and to succeed their multiplied labors. We need scarcely to say that all through life those holy men felt themselves wholly devoted to their work, and sought by study, progress and dependence on the Spirit of God to prepare for the manifold duties to which they were called.

It is, however, important to remark here that this preparation was rather sought from heaven than from earth, and that it consisted rather in cultivating the heart than in improving the intellect. Every thing proved them to be men of thought, but still more fully did they shew themselves men of prayer. They sought from God a clear message, and then delivered it in acceptable words. The sermons of different men had each their own peculiar character, and the sermon of the same men varied at different times, as they preached to different people, but every one of them was full of Divine truth, and the hearers were made to feel that each was just brought, in answer to fervent prayer, from heaven.

As though the Lord Jesus would, in the most impressive manner, teach us the indispensable necessity of his servants being prepared by himself for their work, and that the work will be neglected if he himself does not superintend it,—after the body of the apostles had for more than three years failed to open their commission to the Gentiles, he converted Saul, a bigotted, persecuting pharisee, and appointed him "an ambassador to the heathen." But it was not enough that this enemy should be changed into a friend, he transports him to the third heavens, where the new apostle beholds the glorious person of his Lord, and receives his commission from that infinitely glorious Being. No man can work successfully for Christ till Christ imparts to him his own choice gifts. And these favors from the Redeemer need to be constantly renewed. Paul, with all his piety, his learning, and his gifts, was a man of prayer, and constantly too did he entreat the prayers of others. Ministers bowed down to earth are always feeble; they can only be strong as they receive the bread and water of life from heaven.

Few things can be more important for ministers of the present day, than to remember the constant and devout preparation made by the first ministers for public duties. Though they were blessed with the extraordinary influences of the Holy Spirit, they felt the necessity of giv-

ing themselves "to the work of God and to prayer." We see every where that they took great pains to cherish in their own hearts, the spirit of piety, and carefully exhorted each other to avoid all evil, and to fan the flame of holy love in their souls. They went, evidently, from their knees to their public labors; and while they gave "attendance to reading," and meditated on the things relating to their office, and gave themselves "wholly to them," or, to use the figure employed, were "in them," immersed, or overwhelmed in the mighty subject, they sought still the prayers of their hearers as an introduction to their labors. They felt it to be infinitely important that those who had to do with the infinite realities of the eternal God should have pure hands, warm hearts, and holy motives of action. When immortal souls are at stake, how should our spirits be "burdened" with a sense of responsibility, with the infinite importance of fidelity to God, to truth, and to man; and with what holy trembling should we labor to be "pure from the blood of all men!"

II. The DESIGN of the Apostolic preaching must receive our solemn consideration. It would be impossible to believe that an ordinance having its origin with God, and for which he has secured so ample a preparation, could have any thing of design in it unworthy of its author. A very slight examination of the subject shews it to relate to the souls of men, to blend with the highest interests of the universe, and to carry out its results to eternity. Paul, in some respects the chief of the apostles, when writing to the Colossians, describes the ministry as being intended to "present every man perfect in Christ Jesus." The prominent object in the gospel is the holy Redeemer, who is introduced to us in the infinite dignity of his person, "the exceeding riches of his grace," and the glory of his intention to redeem man. This topic is always kept prominently before us. For this he became incarnate, to declare this was the intention of his ministry, and to complete it was the design of his death. The salvation of man was "the joy set before him," and the certain prospect of its accomplishment sustained him in his conflicts, sufferings, and death. The apostles went forth from country to country, year after year, even till weakness and death compelled them to retire from labor, to glorify their Great Master in persuading his enemies to submit to his government. Every soul converted was a new friend to the Redeemer, a new agent in extending his triumphs, and a new candidate for eternal happiness, sympathizing with Messiah's own joy. Well might their souls be buoyant in the midst of their sorrows, and well might they persevere in defiance of the prison, the rack, or the stake; for each newly regenerated man gave joy not only to angels, but to their Lord:

"Then Satan had a captive lost,
And Christ a subject born."

How impossible, in this view, would it have been even for the pencil of inspiration fully to delineate to us the importance of the apostolic ministry, especially in reference to the final account at the last day. The apostles never suffered themselves to forget, even for a moment, that they with their hearers would have a solemn public interview with him "who had counted them faithful putting them into the ministry." As all was done with the judgment throne in their view, they were always desirous that the meeting might be happy,—that their Master might be pleased, and their hearers saved. This great design of the ministry was constantly insisted on by the apostles in their sermons and letters; and Paul seems filled with ecstacy when he writes to the believers in Thessalonica, in the prospect of being his glory,—his joy,—his crown of rejoicing in the day of the Lord Jesus.

It is entirely true, and no men ever felt it more fully than did the apostles, that the design of the ministry could not be effected by mere human agency. But they knew also that he who called them to their work, had marked out their path of duty, and pledged their final success. They had to enlighten the world—to go forth as though carrying the sun on their heads, that so men might see the way of life; or they were to resemble light-houses, guarding men from rocks and shoals, and guiding them into the haven of peace. And as their duty, and their responsibility were so great, they would be exceedingly watchful lest they should be numbered with those false teachers described by Jude as "wandering stars," who conduct themselves and their hearers to "the blackness of darkness for ever." They were "the children of light" placed in a dark world to persuade the sons of men to "come to the light."

And as all this was done with a view to the deliverance of men from an eternal hell of misery and of degradation, and of making them meet for a world of eternal joy and dignity, so they would ever keep an eye on the final close of their labors, and the solemn reckoning with their Lord. They well knew that the sermons they preached were not done with when they and their hearers separated, nor even when all parties were laid in the grave. The final review of their ministry has yet to be taken, when their Great Master shall descend from heaven, and seated on his "great white throne," shall ascertain and determine its results. Then shall it be seen to what all their labors, their prayers, and their tears tended; then it will be known how many of their hearers really

believed the gospel, and resigned themselves to its government; then will be made apparent the motives by which ministers and hearers were respectively influenced, and then will it be manifest in eternal results, whether the gospel proved to those who heard it "a savor of life unto life, or a savor of death unto death." Yes, then will it be seen to what extent the great design of the Gospel, to attract sinners to Christ, has been accomplished. Who can wonder that an apostle should weep over inconsistent professing Christians at Phillippi, or that he should seek to persuade the believing Hebrews to yield to the government of the truth because their pastors "watch for your souls as they that must give account, that they may do it with joy, and not with grief." Would to God that every minister and every hearer always remembered that the eye of Christ is upon them, and that each religious service will pass before our review and that of Christ at "the last day."

III. The Doctrines of Apostolic Preaching must be carefully examined, that we may learn, so far as instrumentality is concerned, the secret of their power, and may see our own duty in the kind of instruction which Christians have now to give to the world. Favored as those holy men were with the personal teachings of the Lord Jesus, and endowed with the direct influence and inspiration of the Holy Spirit, they could, in doctrinal matters, make no mistake. In this ministry, as well as when they were "called to stand before kings," it was given them "what they should speak." When new systems of religion have been drawn up by men, they have sought to please their adherents by disquisitions on the native excellence and powers of human nature; they have represented man as purchasing the favor of heaven by his virtuous deeds; and have pictured a future state of reward in accordance with the natural desires of mankind; but the first preachers of Christianity adopted a far different course, and taught truths opposed to the nature, the principle, and the practices of their hearers, declaring war against all by which they were surrounded. They assumed as the very foundation of their ministry that the whole human family were in a state of rebellion against the creator and governor of the Universe, whose infinite claims on the love and obedience of his creatures they fully asserted. They declared the very nature of man to be corrupt, and the whole of his conduct sinful; they proved that the curse of Deity rested on mankind, in consequence of wilful, awful, and continued sin, and that all were in danger of eternal punishment; they charged sin boldly on their hearers, and taught them that hell was the desert of their own deeds; and ever insisted alike on the guilt of man in his own destruction, and on his entire inability to deliver himself from sin and its results. Having thus proved men under

the guilt and the curse of sin, and prevented them from making excuses for their crimes, and made them feel that salvation, if it came at all, must flow from sovereign and infinite mercy, they presented the blessed God as giving his Son to be a mediator between him and man, becoming the surety of the sinner, obeying the law of God, and meeting its every claim in life and in death. They demanded faith in the testimony of God in reference to the doctrine of salvation by the atoning sacrifice of Christ, and a simple and entire trust in him for the salvation of their souls. Those holy men taught the absolute necessity of a renewal of man, by the powerful influence of God the Holy Spirit, that so he might be prepared to spend eternity with the infinitely holy Jehovah. They showed that men could only be justified by the righteousness of Jesus Christ, considered as their own, and that they could be sanctified only by the Holy Spirit, using the instrumentality of his word and ordinances. They insisted on the truths that those who believed the testimony of God were required to be separated from the ungodly, to be baptized in water, as a profession of death to sin, and as commencing a new life of holiness; and that such persons should be embodied in a new and holy confederation, to live in obedience to Messiah as the King of this his church, and to advance his glory in the conquest of the world to his authority. Such persons were taught that they were emphatically the property of the Lord Jesus, that they were bound only to advance his honor, till his second appearance to complete the grand scheme of salvation, and to bring all the affairs of earth to a close.

There were yet other doctrines which those men boldly and constantly taught, even to the unconverted, and though they knew they were exceedingly offensive. They insisted on the entire government of the world being in the hand of God, and represented him as ordaining and appointing the events which should take place in it; while they insisted with equal force on the fact of the free agency of man, or his power to do that to which he was inclined; hence they told the Jews that they had murdered Messiah, while they taught also that they had only done that which God had before appointed should be done. They hesitated not to proclaim that Jehovah saved only those who were predestinated to that end, who were chosen from before the foundation of the world; insisting on the fact that as all had sinned, all were under the curse of God, and that as he was not bound to save *any*, he might surely exercise his sovereignty in the choice of the objects of his mercy. Nor did they even seek to present their messages in the most attractive phrases, but rather sought to find out words which should prove "goads" in the hearts of their hearers. Hence Peter, in his address to the Jews, speaking of Messiah, and referring to the ancient malediction, "cursed is every

one that hangeth on a tree," uses this well-known offensive phrase, "whom ye slew and hanged on a tree." And Paul, the apostle to the Gentiles, though he well knew that of all things they most disliked death by crucifixion, he constantly wrote and preached of "the cross of Christ." We may remark, in closing this section, that Paul himself has given in his first letter to the Corinthians, an epitome of his preaching.

"Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain: for I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures: and that he was buried, and that he rose again the third day according to the scriptures."

All this was exceedingly offensive to men, but for the apostles it was enough that Christ had sent them to teach it, and they boldly pronounced a curse on those who taught opposing doctrines.

These remarks will be sufficient to shew that the one grand theme of the apostolic ministry was *Christ*. To his glory every thing tended; his character, authority and grace, all their ministry illustrated; and from his love every motive of holy obedience was drawn. He was emphatically the Alpha and Omega, the beginning and the end of their ministry. He was the only topic of their preaching, and they neither needed nor desired any other. The more they studied their subject, the more they saw its beauty, and the more they preached it, the more clearly they proved its power. The atoning sacrifice of the Lord Jesus was found to melt the hardest hearts, and to soften the rudest manners. The apostles bound the hallowed doctrine of the cross of Christ to their hearts, commended it to the attention of their hearers, experienced its power in the flames of martyrdom, and left it as a precious legacy to be preached in all future ages.

The SPIRIT manifested in apostolic preaching must be carefully examined, for this entered into it deeply as an element of its success. Called as those holy men so clearly were by Messiah to their work, having so important a design placed before them, and commissioned to publish the most important doctrines to the world, it must needs be that their hearts should be powerfully impressed, and that their spirits should closely resemble that of their Lord. Hence we are always reminded, as we accompany them on their preaching pilgrimage, of their Great Master. Their spirit was emphatically that of *tenderness*. They never preached without feeling, and all that feeling was love. The objects of their regard—lost sinners, the message they brought—salvation from sin and misery, the temper which their Lord had always breathed before

them in life and death, and the knowledge they had of the human heart, as being most powerfully influenced by love,—all filled them with the kindest and softest emotions. Nothing of anger entered into their sermons; their words were love, and their persuasions were tears. They had ever before them the Saviour weeping over the inhabitants of Jerusalem, and remembered that he had in this act intended to give them an example. All they were taught by the Holy Spirit of the vanity of earth, the glories of heaven, and the miseries of hell, would cherish their most hallowed emotions, and make it impossible that their hearts should become callous. Hence in all the specimens of apostolic preaching reported to us, we see the heaving breast, and the tearful eye, and hear the melting tones which came from renewed and tender hearts.

This spirit was that of *holy zeal*. This powerful combination of love and determination ever burned in their souls, and shone forth in every sermon they delivered. Every thing in the nature of their message, the character and the condition of their hearers, and the final results to be produced by their ministry would inspire this holy zeal. And especially would it be cherished as they remembered the words of their Master, "the zeal of thine house hath eaten me up,"—"my meat and my drink is to do the will of him that sent me." It would indeed have been strange if apostles who had heard of the invisible world from him who governed it, and of eternity from him who had always inhabited it, could have been cold and indifferent. "Knowing the terrors of the Lord they persuaded men." It could not be that they who knew the danger of man, already suspended, as it were by a hair, over the bottomless pit, and who heard the voice of infinite love still inviting him to holiness and to heaven, could be without feeling. No! their zeal was such as to carry them from place to place, to induce them to preach by day or night, wherever they could collect hearers, to make them cheerful in the prisons which lay in the way of their preaching, and even to meet death in their path of duty. They did indeed consider it "good to be zealously affected in a good cause."

Their spirit was that of *deep humility*. As they looked at the glory of their Lord on the one hand, and reflected on their insufficiency for the work he had committed to them on the other, they could not fail to cherish low views of themselves. They knew well with what emotions Job, and Isaiah, and Daniel had looked on God, and from the hour in which they listened to their commission, they had felt the "burden," and their need of strength to bear it. The proud man can never cherish the spirit, nor discharge the duties of the Christian ministry; a proper view of which will shew us our imperfections, and the impossibility of discharging our duties in our own strength. Hence we may remark that:

The spirit of apostolic preaching was that of *ardent prayer*. They had the promise of the continued presence of Jesus with them; and they eminently enjoyed the presence and influence of the Holy Spirit: and these facts were, with them, no reason for neglecting prayer, but arguments and encouragements to the duty. As their work was heavenly, they needed much intercourse with God, and as earth and hell combined in opposition to their course, they felt the necessity of supernatural strength, and gave themselves "to the word of God, and to prayer." No fact ever stood out more prominently, than that the most successful ministers of Christ, in addition to other excellences, were emphatically men of prayer. So pre-eminently were the apostles; we hear them praying in connexion with their sermons, and they constantly impress us with the fact in their writings.

V. The MANNER of Apostolic preaching must be important as a study; for manner has very much to do with the reception or rejection of the gospel. Many a good minister has failed of success for the want of an agreeable mode of delivery. While the apostles remembered that they were the ambassadors of heaven, they would seek to cultivate their personal piety, that they might thus be qualified for the discharge of duty; and would study their manner so far as to make their preaching acceptable, "that they might gain some." Hence their delivery would be *earnest*. They always meant what they said, and made every word *tell* on the hearts of their hearers. No affectation of finery, no flowers of rhetoric, no wrapping up of important truths in language not understood by the mass of their hearers, were ever shewn by them. They remembered that God himself, in all his direct communications to mankind, shewed his intention to make men feel, and that they might do so all was earnest and distinct. Who could hear Peter preach on the day of Pentecost, or Paul at Athens, or Apollos at Ephesus, and doubt their sincerity, or go to sleep under their sermons? None of their hearers took them for mere actors, or supposed that they were pretenders to feelings they did not experience. "If ministers," remarks Dr. L. Woods, "should come to possess a holy earnestness, corresponding with the importance of their work, their success might with the blessing of God, be increased a hundred fold. Let these vast objects, then, my brethren,—the honor of God our Saviour, the spread of the Gospel, the redemption of souls from death, and the incorruptible glories of heaven,—more powerfully move our hearts, and rouse us to greater, far greater earnestness."

Their manner was *bold and faithful*. No one of their hearers ever suspected them of keeping back any portion of their message. They

were too strong to fear either earth or hell, or even both combined. Hence Peter, on the day of Pentecost, boldly charges his hearers with the murder of Messiah; Stephen will glorify his Lord even when dying under the hands of his enemies, and Paul accuses royalty itself with crime, and preaches fully and plainly of "righteousness, temperance, and judgment to come." To them the prison, or the stake, or the cross presented no terror; none of these things moved them, neither counted they their lives dear unto themselves, so that they might finish their course with joy, and the ministry which they had received of the Lord Jesus, to testify the gospel of the grace of God. This was no noisy profession, but constantly evidenced in life, and sealed in death. They never attempted even to conciliate their enemies, nor to meet the wishes of their timid friends by what would now be deemed a *prudent* mode of delivering truth. A prudence which dishonored God, removed "the offence of the cross," lessened the power of the Gospel, deprived the church of every portion of its moral power, and contributed to the eternal perdition of souls, these holy men utterly reprobated. Among Jews and Gentiles they "opened their mouths boldly to make known the mystery of the gospel."

But while they were bold, and faithful, their manner was also *affectionate*. They never mistook bluntness for boldness, nor impudence for fidelity. Boldly and fully did they speak the truth, but it was always "in love." Their Master, their message, and their hearers always filled them with tender affection. They were willing, such was their love to their hearers, not only to impart the gospel of God, but also their own souls; because they were dear to them; nay, they were content to "be accursed for Christ," or deprived of the special privileges of the church, for the sake of their hearers. Having felt the love of Christ to themselves and to other sinners, they anxiously wished to shew love, that so many might be brought to love their Lord. Nor did they hesitate to give every natural and simple indication of their tenderness. What was said by Paul of himself, might, no doubt, be said of each of his brethren, —that he "ceased not to warn every one of them night and day with tears." They had not attained the false refinement which seeks to conceal feeling; but when tears might win souls, they were ready to shed them. Indeed their whole lives, their disinterested labors, their cheerful endurance of sufferings and persecution, and the readiness with which they met death in the prosecution of their duties, proved them to be governed by holy love.

VI. The IMMEDIATE EFFECTS of Apostolic preaching add greatly to its interest. It was impossible that such men, with such a message,

red in such a manner, and under the circumstances in which they placed, should labor without effect. They were indeed accused of g "the world upside down," and the fact was nearly as here sta- Their weapons were spiritual, and wielded by hands strengthened nipotence, they achieved mighty results. Those results were not of the same kind: for sometimes they made their hearers ex- gly mad against them, and they themselves were dragged to prison, Stephen, put to death. Sometimes, when brought before the rates, they produced effects by no means anticipated, frequently lling their enemies to shew themselves confounded, and unable to r like Felix to tremble and request their departure; or like a, they were almost persuaded to be Christians.

cts however of a far higher character than these followed the la- the apostles. They were not often regarded, as was Paul by the e, as gods; on the other hand, even where their hearers felt that elivered the truth, "they gnashed their teeth" with anger. But sands of cases, their words pierced the souls of those who heard and changed their dispositions, so that they became new creatures ist Jesus. These persons became emancipated from their idola- eir awfully erroneous principles, their corrupt pleasures, and their practices. They turned from their dumb idols, to serve the liv- l true God. Thousands were separated by holy baptism from the and constituted Christian churches in many cities of the t influence on earth. It mattered not that the different govern- of the earth would combine against the new religion, and deter- to persecute its preachers to death, they triumphed in every place, oved that the religion of the cross can bid defiance to all the pow- earth and hell. The mightiest states in the world were soon in- d by this holy leaven, and their laws and institutions were ame- d by its power.

this, indeed, might be a matter for boundless surprise, did we not hat God worked with them, *energizing* their preaching, giving bility to work miracles, and making their labors the manifesta- his power. Truly wonderful was it that the preaching of men, lly without learning, or power, which was a stumbling block to ws, and esteemed foolishness by the Greeks, was yet so mighty in lts. The mystery is only developed by the fact that it was God's strument to bring the world to himself. Contemplating the mat- this light, we are not surprised at the character of the preachers triumphs they accomplished; but admire the grace which by such could bring about these vast changes. Nor ought we to forget, e same instrumentality, accompanied by the same power, shall he world to its proper position at the foot of the cross.

VII. The PERMANENT RESULTS of the Apostolic preaching is the last aspect in which we shall at present contemplate it. And if we would see the results this preaching produced, we have only to look around us. To what do we attribute the existence of freedom in our own and other lands? The doctrines of the cross, made public by preaching, have given us the blessing; nor has civil freedom ever been enjoyed by a people among whom they have not flourished. The believer in Jesus Christ, resting his hope of salvation on the atoning sacrifice of the cross, indulges hope of forgiveness, and rises up a free and happy man, to bid defiance to earth and hell in the pursuit of enjoyment for himself and others. The christianity taught by the Apostles is found pervading our institutions and our laws; and infidelity itself is compelled to pay its respectful homage, while all history teaches us that evangelical truth can alone civilize, or we would rather say *humanize* the world. Where has any other system of religion so effectually relieved the poor, erected hospitals for the sick, and provided for the widow and the orphan? All this has been done by the gospel, which has proved its living power in the midst of death, and in defiance of those who have determined on its extirpation. They, though numbered by millions, die, and die, utterly failing in their object; but *it* lives, and goes on "conquering and to conquer." Its triumphs have been unfailing, and it increases in its power, giving every day new evidence that it can cast down every degree of opposition, even every thought and imagination which exalts itself against it. How blessed are the results we witness, and how complete the evidence that in conducting the millions of its believers to eternal glory, it distributes, with unsparing hand, every temporal blessing on the path they tread!

Nor can we doubt the ultimate result of all this. The oath of the Eternal has been pronounced that this system of truth shall fill the earth; the presence of Christ is promised "till this gospel of the kingdom be preached among all nations"; and the Spirit of God is ever engaged in qualifying and sending forth laborers into the mighty field of the world, to gather a noble harvest of souls by the preaching of this gospel. May we believe this truth, exemplify its power, and zealously extend its triumphs.

"Waft, waft, ye winds, the story,
And you, ye waters, roll,
Till like a sea of glory,
It spreads from pole to pole:
Till, o'er our ransomed nature
The Lamb, for sinners slain,
Redeemer, King, Creator,
In bliss returns to reign."

THE PASTOR'S LEAF.

PULPIT ELOQUENCE.—

While mid yon Temple's hallowed courts I strayed,
And. musing, cried, "What stamps the preacher's art?"
Echo, in solemn mood, the call obeyed,
And through the vaulted aisles deep answered—"heart!"

SERMON READING.—[From the Statute Book of the University of Cambridge, England.]

"VICE CHANCELLOR AND GENTLEMEN:—Whereas his Majesty is informed that the practice of reading sermons is generally taken up by the preachers before the University, and therefore continues even before himself; his Majesty has commanded me to signify to you his pleasure, that the said practice, which took its beginning from the disorders of the late times, be wholly laid aside; and that the said preachers deliver their sermons, both in Latin and English, by memory, without book; as being a way of preaching which his Majesty judgeth most agreeable to *the custom of the University heretofore*, and to the nature of that holy exercise. And that his Majesty's commands in these premises may be duly regarded and observed, his further pleasure is, that the names of all such Ecclesiastical persons who shall continue the present *supine and slothful way of preaching*, be from time to time signified to me by the Vice-Chancellor for the time being, on pain of his Majesty's displeasure.

Oct. 8, 1674. "MONMOUTH."

A PASTOR'S EPITAPH.—*Written by himself.*

In yonder sacred house, I spent my breath,
Now silent, senseless here, I lie in death;
These lips again shall wake, and then declare
A dread AMEN to truths I published there.

PULPIT COMPOSITION.—When I compose a sermon, says Massillon, I imagine myself consulted on some doubtful piece of business. I give my whole labor to persuade the person to act the good and proper part I exhort him, I urge him, and I leave him not till he has yielded to my persuasions.

A CALL TO THE MINISTRY.—Three things are requisite to constitute a clear call to the Christian ministry:

First, an earnest desire to be employed in the work. It is desirable to ascertain the nature of this desire both in lively frames of mind, and

when the soul lies lowest in the dust before God. If we love to preach to others, and have few spiritual desires for grace in our own souls, it is to be feared that we are governed by principles of selfishness.

Second, competent sufficiency as to gifts, acquirements, and ready utterance, called by the apostle "aptness to teach."

Third, corresponding openings in the providence of God, or circumstances pointing out the means, time, and place of actually entering on the work.

PULPIT OSTENTATION.—How little, says the eloquent Dr. Chalmers, must the word of God be felt in that place, where the high functions of the pulpit are degraded into a stipulated exchange of entertainment on one side, and of admiration on the other; and surely it were a sight to make angels weep, when a weak and vaporing mortal, surrounded by his fellow sinners, and hastening to the grave and to the judgment along with them, finds it a dearer object to his bosom, to regale his hearers by the exhibition of himself, than to do in plain earnest the work of his Master, and urge the business of repentance, and faith, by the impressive simplicities of the Gospel.

THE PREACHER'S PRAYER.—The pious Bishop Horne tells us, that often, having composed and delivered a sermon, he repeated the following prayer from Thomson's Seasons. We hardly know any thing more suitable for the occasion:

> "Be gracious, Heaven! for now laborious man
> Has done his part. Ye fostering breezes, blow!
> Ye softening dews, ye tender showers, descend!
> And temper all, thou world-reviving sun,
> Into the perfect year!"

HARD LESSONS.

In his latter days, Daniel Rowland, an eminent Welsh preacher, used to say that he had labored to learn four lessons during the whole of his religious life, and that even in his old age he found he was but a dull scholar in acquiring them. The lessons were—

1. **To repent, without despairing.**
2. **To believe, without being presumptuous.**
3. **To rejoice, without falling into levity.**
4. **To be angry, without sinning.**

CLOCKVILLE, Sept. 18th. 1850.

Editor of the Baptist Memorial.

Dear Sir,—

THE following lines were written by the amiable, gifted, and much-lamented, Mrs. Harriet E. Spencer, daughter of Col. Stephen Chapman, Esq. of Clockville, Madison Co., N. Y. who in a state of insanity, closed her life by throwing herself into a cistern, while surrounded with all that could make life happy.

W. C. PALMER.

"OLIVE."

Lines addressed to Mr. and Mrs. A. Baldwin Randall, on the death of their infant daughter, and now published in the Memorial, by their special request.

THERE is a name, one precious word,
I seldom speak, yet often heard;
Tho' uttered by the careless crowd,
Too sacred 'tis, to lisp aloud.

That name had music to my ear,
But now I breathe it with a tear,
In tender accents low and mild—
'Twas thus we called our blessed child.

In by gone hours and former days,
'Twas joy to view her prattling ways;
E'en now methinks I hear her step,
Her merry laugh 'tis ringing yet.

I see her toys; and here's a tress
Of silken hair, all loveliness,—
It is the same that once did grace,
The brow of my sweet "Olive's" face.

It paints so fresh my little girl,
O now I prize the shining curl—
Tho' tears will to my eyelids start,
As now I press it to my heart.

O speak it gently, whisper low,
Nor rudely mock a mourner's woe;
That was my sainted Mother's name,
And so we called our child the same.

O blessed name! most sacred word!
In heaven again it shall be heard—
Where broken ties, united be,
Will angel's waft us, love, to thee?

THE DEATH OF DR. COTE OF CANADA.

BY REV. G. C. MOORE.

To the Editor of the Baptist Memorial.

My Dear Brother:—I presume that many of your readers will be sorry to hear that our beloved brother, Dr. Cote, is dead. Dead! no, I must displace the term, he is not dead—he has only fallen asleep in Jesus—he has but fled from earth to heaven! The word, when predicated of Christians who take their exit from our world, is almost a solecism, it is a manifest misnomer. The Scriptures positively aver that regeneration transports all saints, far beyond the region of death. Praised for ever be the name of Him, "who brought life and immortality to light!"

Dr. Cote was a French Canadian, of Romish parentage—nurtured in all the superstition of popery. He was a regular physician: he studied in Canada, and graduated in one of the Vermont Colleges. He practised as an M. D. in Quebec and other places with great acceptance, until the Holy Ghost dispelled the darkness which enveloped his mind and removed the infidel principles which had long rankled in his heart. When he found himself saved by grace, he soon felt it his duty to preach the gospel to his benighted countrymen.

His change from Romanism entailed upon him much opprobrium, and superinduced many privations and numerous perils. His history, brief as it is, proves that he was a man of indomitable courage, and that he possessed a very logical mind and a most sensitive conscience. There are many men, who, though in the midst of the most advantageous circumstances, can never be right, and there are others, who never can be wrong. To the latter class, Dr. Cote unquestionably belonged. He discarded, nay, he abjured, all the rites, ceremonies and ordinances of the church of Rome. He determined not be enrobed by a shred, nor even the fragment of a garb from the wardrobe of "*the Old Lady*." After he burst the meshes of sin and demolished the shackles of popery, he never rested until he found himself among the Baptists. Consistent, honorable and disinterested man, what great respect we owe to thy memory!

Dr. Cote was endowed with much prudence, and discriminative judgment. His public addresses displayed his knowledge of human nature as well as of Romanism. His discourses contain no malignity—no as-

cerbity—no fulminations. He did and said all things with charity. In this respect, he reminded me of the pulpit ministrations of Carson. Many who exercise not the wary circumspection exemplified by these men, often injure those whom they would serve. The Catholics cannot be turned from the error of their ways either by crimination, or vituperation: but by the love of Jesus. The Gospel, and nothing but the gospel, can do poor sinners—and especially *superstitious sinners*, good.

He was a man of much knowledge. I think I may safely say that there are few doctors of divinity, who know more divinity than did this doctor of medicine. It is well known that he invariably discomfited those with whom he argued even in English—and if so, it is presumable that he could have annihilated them in French. Dr. Cote's strength could not be developed through the medium of our language.

He was a man whose zeal and patient endurance were commensurate with his knowledge. In a letter addressed by him to the B. H. M. Society, dated on the 12th of Sept. last, he wrote:—"We are passing through a furnace of trials. The Catholics are persecuting us bitterly: one of the brethren has had his two horses shorn, and we have a right to expect the same treatment for all Protestant horses, as our beasts are called. Pray for us, dear brother, that God may sustain us with his grace, and that his kingdom may be built up far and wide in this benighted and too long neglected country."

What patience, resignation, calm dependence on God, as well as anxiety for his countrymen are expressed in these three short sentences! Who could have imagined that the mind which dictated them, would, within twenty-one days, have winged its way to the spirit world! What a lesson to the afflicted, the distressed, and the persecuted throughout Christendom! "Be patient, brethren—in your patience possess your souls—for the coming of the Lord draweth nigh." It may be that the ordeal through which you are passing is but the vestibule of heaven.

I first met Dr. Cote in New-York, at the hospitable home of my respected and benevolent friend, Capt. Edward Richardson. Every succeeding interview increased my respect for him, and strenghtened my affection. His intelligence, urbanity and candor, rendered him an estimable companion—a brother beloved.

When I reached the village of Hinesburgh, Vermont, on the evening of Sept. 17th, to attend a Baptist Association, my heart beat high when informed that Dr. Cote had arrived, because I anticipated, speaking evangelically, both "a feast of reason, and a flow of soul." But how inscrutable are God's ways! On the evening of the ensuing day the angel of death smote him on the left arm. When I reached his bed-side

exclaimed.—Oh! brother Moore, I am greatly afflicted, won't you pray for me? My pain is as excruciating as if a man were sawing my arm from my shoulder." My first endeavors to procure medicine, or medical aid, having proved ineffectual, he, after the pain had subsided, submitted it to God's providence. "God," he said, "must have caused your sickness in order to test my patience." And, with him, I am glad to say, patience had its perfect work.

He prayed often: and expressed his love for a suffering Saviour, and his implicit confidence in his imputed righteousness.

The best physicians in the vicinity were summoned to his aid, and every thing which christian affection and conjugal solicitude could devise, were in vain lavished upon him. Mrs. Cote, his pious and accomplished lady, continued by his side till his soul, on the morning of the 6th, took wings to earth.

I believe he was in his 41st year. How mysterious that such a man should be called away from one of the highest places of the field! I must leave those who know more of his career to furnish your readers with a more detailed account of his life and labors.

In closing, I feel constrained to say, that his bereaved widow and helpless children deserve the most tangible, lasting and enlarged sympathy of especially the Baptist denomination. That which many expend on costly and worthless trifles, or in hearing the syren voice of an operatical songstress, might cheer the heart of the widow, and prove a [illegible] to those who have no father.

REV. DR. STANFORD.

In one of his lectures addressed to his students, on the composition of sermons, this excellent man says:—"I cannot deny myself the pleasure of stating, that many years ago, I met a plain, yet good old minister, who in conversation with me, on the subject of the composition of a sermon, very pleasantly said, "I know of no better rule than the proportion observable in the structure of the human body. Let your introduction be short, like the head of a man, round and full of expression. Make the body of your sermon of the solids of divine truth; but be sure that Christ be the heart, and the Spirit of God like the lungs, to [illegible] respiration. The legs to run after every class of your hearers; and a pair of arms tenderly to embrace them." This may appear to you a little ludicrous; but I must confess, however singular the description, to my mind it seemed worthy of being remembered.

THE MERCY OF THE GOSPEL.

BY DR. CARSON.

THE mercy of the gospel is free mercy. It is pure mercy, without any view to merit, either before its reception or afterward. Before it is received, there is nothing but sin in him who is to receive it. There is nothing even to qualify him for grace, more than there is in those from whom it is withheld. After it is received, it makes a change in the life and heart of the receiver; but this, instead of being repayment of debt, is an additional obligation. Our good works are of God as well as our faith. The mercy which God bestows is wholly without money and without price.

Now, this is a kind of mercy of which human science knows nothing. It is disliked by the wise and by the foolish, by the learned and by the unlearned, by the virtuous and by the vicious, by the infidel and by the bigot, by the scoffer and by the devotee. Men naturally wish that kind of mercy in God that will combine with a portion of human merit, more or less, according to their respective necessities. The most profligate are not willing to be deprived of all ground of boasting. They are willing to have eternal life at a low price, but they will not go into heaven if it is offered gratis. The most wicked person that ever lived will have so much perspicacity as to discern something favorable in his character, and though he will admit many great evils, he has some redeeming qualities.

The mercy of the gospel, though pure mercy, is perfectly consistent with justice. The way in which it reaches its object, through the atonement, secures all the claims of the most rigid justice, and silences every murmur against the divine government God remains righteous in showing mercy to the most guilty. He appears as just in receiving sinners of the human race, who were polluted with sin, as in conferring happiness on the highest archangel.

Now, this is a sort of mercy that human science will not pretend to have discovered, or in any measure anticipated. The hopes of men, in general, are founded on an opinion that mercy arrests the arm of justice, and will not suffer it to strike. The salvation of sinners arises from the prevalence of mercy over justice, in a struggle to make good their respective claims. Salvation is a mixture of mercy and merit. What merit cannot obtain must be sought from mercy; and what mercy gives it withholds from justice. Mercy to the sinner, that gives all it owes to justice, is a thing to this hour utterly unknown to the world.

TURIN AND THE PLAIN OF PIEDMONT.

BY REV. J. T. HEADLEY.

SEE ENGRAVING.

Turin, which is represented in the engraving, is about three miles in circumference, and surrounded with pleasant promenades and carriage-ways. It has thirteen squares, and eighty-four streets, the latter crossing each other at right angles, like those of Philadelphia. It has a population of a hundred and ten thousand inhabitants. It abounds in beggars, many of whom are poor in the extreme, and receive their contributions in opera boxes, to save the expense of wax-candles at home. The suburbs of the city are beautiful, decked with picturesque villas and gardens.

Leaving the Piedmontese capital, let us go westward into those fastnesses of the Waldenses, where still remain the people who have withstood the corruptions of the Italian church, survived the changes that have convulsed Europe and overthrown old dynasties, and emerged pure as gold from the fires of persecution. They are a standing miracle amid the wonders of the earth. That a small and rude community, a band of mere mountaineers, should dare resist the power of the church, condemn her departures from the truth, and finally separate from her, and brave the hostility of Catholic Europe, is certainly one of the strangest events in history. The strong empire of the Cæsars was dismembered, and barbarians occupied the ancient Roman capital. Italy was overrun and subdued, her republics wiped from existence, and she, throughout her entire extent, made to shake under the victorious tread of foreign armies. But there, in their mountain home, the pious Waldenses have preserved their manners and religion.

During the world waking up of Europe in behalf of the Crusades, when Christendom precipitated itself in boundless enthusiasm on the East to rescue the Holy Sepulchre from the hands of infidels, to the terrible overthrow of the French Revolution and triumphal march of Napoleon—through all the changes that intervened, they have remained the same pure flame amid surrounding and limitless darkness, a pure and faithful christian church amid an apostate world.

THE SUMMER BREEZE.

Sweet singing summer breeze,
So gently wandering by—
What are thy tales of the deep blue seas,
And the mountains green and high?
I know thy path has been
O'er isles of balm and bloom,
Then tell of each bright and joyous scene,
For my heart is sick with gloom.

"I have wandered far o'er the foaming brine,
Where the dolphins gleam and the pure pearls shine;
I freshly waked when the dying sun
Proclaimed that the bright warm day was done:
Through the ship's white sails I gently crept,
As the sailor's midnight watch was kept,
And I sang by the light of the first pale star,
Of his babes, and his cabin-home afar;
I lifted his locks with a touch as bland—
As the loved caress of his mother's hand;
But I hushed my song and softly slept,
For the strong man lifted his voice and wept;
I had sounded the depths of his true heart well,
For the love of home is a holy spell.

"At the early dawn I have swept in pride
Through the lordly oaks on the mountain side;
I ruffled the eagle's kingly crest,
As he soared to his bold aerial nest;
I have wandered through groves of orange bloom,
And my wing was laden with rich perfume·
O fresh and sweet is the summer breeze,
When it roams thro' the isles of the glittering seas·
For I catch the odor of myriad flowers,
As they burst to life in those fadeless bowers;
A passionate wooer of bud and bell—
And I moaned in the heart of the ocean shell:
I dallied in glee with the silvery wave,
And softly sighed o'er the maiden's grave.

"And when the day was almost spent,
I softly stole to the mission tent;
Oh! a consecrated group was there,
Bowed, at the sunset hour, in prayer;
The man of God for the heathen pled,
And tears o'er their darkened wanderings shed.

I whispered among that kindred band,
Of their native home, and father-land;
But the voice was firm and the cheek blenched not,
Though each early scene was unforgot;
They followed on in a blood-stained track,
Bought with a price, and they looked not back:
And the souls they have won from error's night
Will shine in their crowns like gems of light."

Sweet singing summer breeze,
Thou wak'st a haunting thirst
To be 'mid brighter things than these,
Where cooler fountains burst.
Oh! bear me on thy wing,
To some pure clime of bliss,
Or, back the loved, the absent bring—
My spirit mourns in this.

"I have wandered far, amid all things free;
I have crossed the waves of the deep blue sea;
I have sadly sighed 'mid the deserts lone;
I have sobbed where the forest pines make moan;
I have roamed through the mightiest fanes of art,
And have murmured low in the rose's heart·
I have sailed o'er the river's placid breast,
But I found not the friends thou hast loved the best,
I sighed o'er the mound where their ashes sleep,
Where their guard the mission-seraphs keep;
But the bright freed spirits that passed on high,
Beyond the stars, and beyond the sky,
I meet them not—they are far away,
Where cloudless sunshine illumes the day.

"The wing of the singing summer breeze
Has been amid sadder things than these.
I was sent, as they sent the mission dove,
O'er the trackless wastes of the earth to rove;
To dwell amid all things loved and fair,
To fold my wing with the bright and rare;
Yet no green dingle so dark and low,
But my breathing sweet I must there bestow;
I steal to the captive's narrow cell,
With a voice of home from his native dell
I linger long in the chamber, where
The dying pine for the pure fresh air;
And the mourner faints in her deep despair—
My sweetest odors are wafted there.

"Ah! mine is a blessed ministry;
Though oft afar from the gay and free;
Though oft to the new-made grave I'm sent,
And my song with the weeper's wail is blent;
And still through stormy and sunny days,
My breath is the breath of grateful praise.
And *thou*, frail, pining child of dust,
Fix on the Highest thy fervent trust;
The *angel's* wing alone can bear
To the cloudless climes where all is fair.
There are homes of want for thee to find,
There are broken hearts for thee to bind—
The longest life too short will be,
To labor for *Him* who died for thee."

O soft, summer breeze,
Let me thy mission share;
I pine 'mid sorrowing scenes like these,
My brother's grief to bear.
Where'er my path may be,
Whether in storm or shine,
O, be my blessed ministry
Gladly fulfilled as thine.

Monthly Record.

MISSIONARY INTELLIGENCE.

LETTER OF AN ASSAMESE CONVERT TO CHRISTIANITY, *to the Church at Sibsagor.*—"To Mr. Brown and the members of the church.—*Dearly beloved:* On account of bodily infirmity, I have been many times hindered from meeting with you. I therefore write to make request, that when you bow at the mercy seat of our dear Lord, and offer him the praise of sincere hearts, you would also remember me, and pray that my mind may not grow hard, but be softened under this affliction, which God has seen fit to lay upon me; and that, if it be agreeable to his holy will, he would grant me relief from this disease. How great is my desire, my dearly beloved, to meet with you! But this is not the Lord's will; therefore I have written to you this request. Farewell.

"Your affectionate brother in Christ, NIDHI LEVI."

The death of Nidhi would be a great loss to the mission, and a sore affliction to us all, for we are greatly attached to him, (the first-fruits of this mission,) on account of his lovely Christian deportment, and the uniform zeal and earnestness he manifests for the salvation of his countrymen. May the means now used be blessed to his recovery, and his precious life yet be long spared, if it be the Lord's will! He has lately been employing his leisure hours in writing a tract against Hindooism, which we think bids fair to make a valuable addition to the number of our books for general distribution.—*Magazine.*

DEATH OF BRO. BARKER, MISSIONARY IN SIAM.—Mr. Danforth writes from Gowahatti, June 21:—"Poor Br. Barker! You have heard of his death before this. The news has just come to us. We all feel sad. He was beloved by his people here; and they are deeply affected by the intelligence. I preached his funeral sermon last Sabbath, from Rev. 14: 13. It was a solemn occasion—not a dry eye in the house. In the afternoon, I preached to the natives from the same text. Oh, that the Lord would sanctify it to the good of this people and this mission!"—*Ibid.*

BAPTISMS IN SANDOWAY MISSION.—Letters from Sandoway, of May 20, state that Myat Kyau, one of the ordained Karen preachers, has just returned from a tour in Burmah Proper, and reports that he has had the happiness of baptizing 165 converts. We hope to receive, by the mail for the present month, full particulars of this interesting accession to the churches.—*Ibid.*

ARRIVAL OF MISSIONARIES.—Rev. J. G. Binney and lady, of the Maulmain, Karen Mission, arrived at Boston, Sept. 17.

ITEMS.

MADISON UNIVERSITY.—Rev. George W. Eaton has been appointed Professor of Theology, and Rev. Edmund Turney, A. M., Professor of Biblical Criticism and Interpretation. In the Collegiate Department, Dr. Eaton is Professor of Intellectual and Moral Philosophy, and Stephen W. Taylor, A.M., Professor of Mathematics and Natural Philosophy. Other officers are to be appointed.

Rev. S. Remington.—This brother has resigned his relation as pastor of the Stanton-Street Baptist church, of this city, and accepted an appointment as Seamen's Chaplain at the port of New Orleans. He has been led to take this step in consequence of the illness of his wife—her state of health imperiously requiring a southern climate. We understand that Bro. R.'s connection with the people of his recent charge has always been very pleasant, and was so to the time of his resignation. They are strongly attached to him and he to them. May the Lord go with our brother, and make him as useful in another field, as he has been in this.

Since writing the above, we learn that Bro. R.'s wife was taken more ill, so that she was not able to leave. Bro. R. will of course remain with his people, as heretofore.

Death of Rev. Dr. Cote.—This good man, who has done so much for the Grand Ligne Mission in Canada, is no more. He was taken with a rheumatic affection in the left arm on the evening of Sept. 18th, while attending a meeting at Hinesburgh, Vt. After a time the pain abated, but came on again on the 21st, with increased virulence—and on the 3d of October he breathed his last. This will be a sad blow to the mission. May the Lord raise up some one to fill his place.

Rev. Josiah West.—This brother—recently from England—we are happy to learn, has accepted of an invitation to act as City Missionary in Brooklyn, L.I., and is to preach on Sabbath afternoons in a hall at the corner of Smith and Butler-streets. The opening sermon was preached by the Rev. Dr. Dowling, of this city, Sept. 22. This hall has been leased by a few Baptists, mostly connected with the Pierrepont-street Baptist church. The Lord prosper the undertaking.

Jenny Lind.—This lady has become very distinguished throughout Europe and this country as a remarkable singer. She draws immense crowds to her concerts, of all classes, and is said by good judges to be a very superior songster. Her voice is remarkable for melody, volume, clearness, softness, and all of those qualities essential to the highest attainment in the art. She is not to be classed with such obscene dancers as Fanny Elssler, for there is nothing immodest in her dress or performances. She is certainly a very benevolent lady, as she has determined to devote all of her profits from her performances in this country to benevolent objects. She gave from the avails of the first concert, $12,000, to different benevolent objects in this city. Most of her benefactions, however, are to be appropriated to the cause of free schools in Sweden and Norway. Those who attend, will at least feel that they are aiding a good object. Miss Lind regards her voice as a special gift from her Maker, with which to do good.

Maine Baptist Convention.—We acknowledge the receipt of the Minutes of the 26th Annual Meeting of that body, from Rev. J. Richardson. one of the Trustees. The Convention met at South Berwick, June 18, and had a harmonious and interesting meeting. A. Wilson was chosen President; Rev. N. W. Williams, Vice-President; Rev. S. L. Caldwell, Secretary; and H. B. Hart,

Treasurer. The Baptists in Maine are doing well in the cause of education and benevolence.

DESIRABLE PREMIUM TO SUBSCRIBERS FOR 1851.—We refer our readers to the Prospectus on the cover, where they will find full particulars in respect to the splendid engraving, entitled "Adoration of the Shepherds," which every subscriber to the "Memorial" will receive, who shall pay his dollar in advance. We are requested by the Publisher to say, that the first impressions will be much preferable, and that the names of those who send their dollar are registered in order, so that those paying first, will receive the best impressions.

BAPTIST CONVENTION OF THE STATE OF NEW YORK.—This venerable body convened, Oct. 9th, at Brockport, when, after prayer, Rev. A. Wheelock was chosen Moderator, and Rev. Messrs. J. Elliott and S. M. Bainbridge, Clerks. The Convention have heretofore aided in supporting home missionaries in the West as well as in this State. The Home Mission Society, through its Corresponding Secretary, (Rev. Mr. Hill,) agreed to sustain those missionaries in the West, and the Convention resolved to confine its operations to New York. The matter was settled in a most harmonious manner. Hereafter, the Corresponding Secretary of the Convention is to act as exploring agent. Rev. C. P. Sheldon, of Buffalo, was appointed to that office. Rev. Alfred Bennett was chosen President, and Dea. Ephraim Palmer, Treasurer. The Convention, on Thursday, after transacting a large amount of important business, adjourned, to meet next year at Elmira. Rev. L. Wright was appointed to preach the sermon, and Rev. E. E. L. Taylor, his alternate. The conventional sermon was preached by Rev. J. O. Mason.

LITERARY ITEMS.

MEMOIR OF DR. JUDSON.—The Executive Committee of the Missionary Union have made arrangements to prepare a memoir of that useful man. Others have been announced, but we suppose that they will yield, as they certainly ought, to that of the Union. That body is the only proper one to publish the book, and the profits ought to be secured to the bereaved family of the deceased.

ZION'S ADVOCATE.—We notice that Mr. Samuel K. Smith, late editor of that paper, has been appointed to the Professorship of Rhetoric in Waterville College—the post formerly occupied with distinguished ability by M. B. Anderson, the present editor of the "New-York Recorder." Mr. Smith has proved himself to be an excellent editor. His talents, learning, and courtesy have given him great influence among all classes. We regret that he should leave the editorial fraternity, though we believe that he will be very useful in his new position, and fill it with honor to all concerned. Mr. John B. Foster, a recent graduate of Newton Theol. Institution, succeeds him in the "Advocate."

MOUNTAIN MESSENGER AND BAPTIST RECORDER.—This is the title of a new Baptist paper, published by S. Siegfried, Morgantown, Va. It looks well, and is full of good and useful reading.

We understand that Hon. Ira Harris, LL.D., has accepted the Chancellorship of Rochester University, and will perform the duties of the office until a President shall be appointed.

LITERARY ITEMS.

BAPTIST ALMANAC, for 1851, published by the American Baptist Publication Society, Philadelphia.—This valuable document contains, besides a good calendar for different parts of the country, important information in respect to various benevolent societies, institutions of learning, Baptist sentiments, and a large amount of general information adapted to the wants of families. Price $4,00 a hundred.

THE LAND MARK.—This is a small sheet, issued at Hamilton, N. Y., for the purpose, we suppose, of advocating the claims of Madison University. At any rate, that Institution is pretty thoroughly advocated, and some spicy things are said about Rochester University. It is to be regretted that there should be such opposition of feeling in the same State in respect to an Institution of learning, and we have serious fears that there will be continual and unpleasant sparring between Madison and Rochester Universities. We hope that if the friends of the former are determined to go on in spite of the expressed wishes of the denomination in the State, they will say nothing about Rochester University for the sake of the cause which they profess to love. We trust also that the friends of Rochester will say no evil of Madison University. Let us all endeavor to benefit the cause of the Redeemer.

UNION UNIVERSITY.—We acknowledge the receipt of a Catalogue of the Officers and Students of Union University, located near Murfreesborough, Tenn. The Faculty consist of Rev. J. H. Eaton, A. M., President and Professor of Intellectual and Moral Philosophy; P. W. Dodson, Professor of Mathematics; Rev. Wm. Shelton, A. M., Professor of Hebrew and Greek Languages; G. W. Jarman, A. M., Prof. of Latin Language and Literature; and J. R. Westbrook, Tutor. Number of students 144. The institution is in a flourishing condition, and is destined under its able Faculty to exert a powerful and salutary influence in the South.

REV. MINOR G. CLARKE.—This brother, late pastor of the First Baptist Church in Springfield, Mass., has been unanimously invited to occupy the place recently vacated by Rev. J. R. Stone, in the American & Foreign Bible Society, until the annual meeting next spring. The title, we understand, is to be Financial Secretary. We have had an intimate acquaintance with Bro. C. for many years, and know him to be an industrious, energetic, persevering and deeply pious man. He has been very successful as a preacher of the gospel, and we believe that he will efficiently and satisfactorily fill the office to which he has been elected.

REVIVALS.

Port Jervis, N. Y., 26 baptized up to July 16; Birmingham, Mich., 56 baptized recently; Plainfield, Ct., 64 recently baptized; Lofton's Prairie, Ill., 23 recently baptized; East Greene, Chenan. co. N. Y., 34 baptized up to Aug. 1; Yockanookany, Attala co. N. Y., 24 baptized recently; Rev. J. B. Tiller, of Greasey Creek, Polk co. Mo., writes that a glorious revival commenced in that place in Jan. last, and is still progressing.

MINISTERIAL CHANGES.

Rev. Thomas O. Lincoln, of Manchester, N. H., has become pastor of the Broad-st. Baptist church, Utica, N. Y.; Rev. D. Alcott, of Westmoreland, has become pastor of the Baptist church at Clinton, Oneida co., N. Y.; Rev. S. P. Hill, of Baltimore, has become pastor of the First Baptist church at Washington, D. C.; Rev. W. H. Brisbane has become pastor of the Baptist church at Cheviot, O.; Rev. R. H. Maine has become pastor of the Baptist ch. at Saybrook, Ct.; Rev. P. Bond, of Rumney, N. H., has become pastor of the Baptist church at Valley Falls, R. I.; Rev. L. Smith, of Essex, Vt., has become pastor of the Baptist church at Charlotte, Vt.; Rev. Wm. Sym, of Russellville, Ky., has become General Agent for Foreign Missions in Ky.; Rev. A. M. Beebe, of Jordan, N. Y., has become professor in Madison University; Rev. W. Hodgson, of Berne, N. Y., has become pastor of the Jackson and Liberty Baptist ch. at Greenburg, Sandusky co., O.; Rev. R. M. S. Pease, of Newton Corners, N. Y., has become pastor of the First Baptist church at Kingston, N. Y.; Rev. S. L. Helm has become pastor of the Baptist church at Sharpsburg, Ky.; Rev. J. D. Cole, of Nunda, N. Y., has become General Agent at Chicago, of the Am. Bap. Miss. Union; Rev. G. W. Sampson, of Washington, D. C., has become pastor of the Baptist church at Jamaica Plain, Mass.; Rev. J. M. Phillips, of Windham, has become pastor of the Baptist church at Noank, Ct.; Rev. R. Sabin has become pastor of the Baptist church at Gainsville, Wyom. co., N. Y.; Rev. C. W. Flanders, of Beverly, has become pastor of the First Bap. ch. at Concord, N.H.; Rev. A. Wheelock has become pastor of the Bap. ch. at Elbridge, N.Y.

MONTHLY LIST.

Deaths of Baptist Ministers.

John Beetham, Newark, N. J., May 12, aged 75.
Edward W. Martin, Oak Hill, Steuben co., N. Y., July 6.
Randall Noyes, Atkinson, Me., July 25, aged 47.
Thos. Jerrell, Lebanon, Mad. co., N. Y., Aug. 31, aged 77.
Charles Tucker, (pastor of the Tabernacle Bap. ch.) Philadelphia, Sept. 18.
Dr. Cote, (of the Grand Ligne Miss. in Canada,) at Hinesburgh, Vt., Oct. 3.

Ordinations.

John G. Haggard, Cahaba Valley, Ala., Aug.
George B. Williams, Hampden, Me., Aug. 21.
Stephen Toby, West Jackson, Pa., August 28.
Silas D. Gilbert, church in Junius and Tyre, N. Y., Aug. 29.
J. W. Bowen, Enon, Rutherford co., Tenn.
E. W. Handle, Fairmont, Marion co., Va., Sept. 1.
W. M. Whitehead, Southwark, Pa., Sept. 5.
Isaac N. Hill, Plainfield, N. J., Sept. 10
John E. Reynolds, Port Jervis, N. Y., Sept. 18.
C. H. Topliff, Neck Village ch., Charlestown, Mass., Sept. 30.
Wm. D. Clark, Lauriville, Ill.
Thos. Moffet, Monticello, Sullivan co., N. Y., Oct. 9.

Churches Constituted.

Near Purdy, Tenn., July 30.
Spartansburg, Crawford co., Pa., Aug. 4.
Decatur Court-House, Adams co., Ind., Aug. 10.
Chambersburg, Pa., Aug. 17.
Charleston, Ill., Aug. 17.
Williamsburg, Ky.
Leominster, Mass., Aug. 22.
Jefferson, Steuben co., N. Y., Aug. 28.
Fairmont, Marion co., Va., Aug. 31.
Rockville, Ct., Sept. 16.

Dedications.

Rockville, Ct., Sept. 16.
New York City (Bap. Mariner's ch.) Cherry-street, Oct. 10

SUMMARY OF BAPTISTS IN THE UNITED STATES.

States.	No. of Associations.	Churches.	Ordained Ministers.	Licensed Ministers.	Baptized in 1 year.	Members.
Maine,	13	295	201	20	236	19,957
New Hampshire,	7	96	73	14	119	8,526
Vermont,	8	112	71	10	136	8,092
Massachusetts,	12	238	246	37	945	29,876
Rhode Island,	2	48	55	7	107	7,153
Connecticut,	7	113	114	13	530	15,916
New York,	41	794	705	132	3,864	84,243
New Jersey,	4	89	88	14	796	12,121
Pennsylvania,	16	306	213	49	1,548	27,678
Delaware,	-	1	2	2	11	352
Maryland,	1	22	18	2	184	2,004
District of Columbia,	-	4	5	1	6	692
Virginia,	24	553	272	81	4,743	81,344
North Carolina,	20	448	236	75	3,749	36,730
South Carolina,	14	408	188	72	2,609	41,638
Georgia,	30	719	387	157	5,353	55,155
Florida,	3	51	25	8	186	2,115
Alabama,	18	516	233	69	4,095	36,421
Mississippi,	16	382	181	42	2,846	22,718
Louisiana,	6	96	40	12	249	3,749
Texas,	3	36	27	5	248	1.361
Arkansas,	6	78	39	10	310	2,509
Tennessee,	18	455	283	79	3,263	34,097
Kentucky,	40	713	354	127	3,835	62,598
Ohio,	27	464	294	70	1,240	24.561
Indiana,	24	392	191	47	1,148	18,311
Illinois,	22	320	210	53	1,497	13,441
Missouri,	22	370	194	62	1,579	19,523
Michigan,	10	176	105	14	326	8,175
Wisconsin,	4	55	40	9	184	2,560
Iowa,	2	37	22	3	72	1,142
Minnesota Territory,	-	1	2	-	-	12
Indian Territory,	-	23	20	7	242	1.946
Oregon Territory,	1	5	4	-	24	63
California,	-	-	4	-	-	28
Total,	421	8,406	5,142	1,302	46,280	686,807
Anti-Mission Baptists.	157	2,035	907	113	1,439	67,845
Grand total in U. S.	578	10,441	6,049	1,415	47,719	754,652

BRITISH PROVINCES AND WEST INDIES

Canada,	7	125	67	9	416	6,633
New-Brunswick,	2	67	46	17	364	4,823
Nova Scotia,	1	100	67	4	95	9,231
West Indies,	-	93	125	14	1,280	34,730

Baptist Almanac, published by the American Bap't Pub. Society, Phil.

LITERARY NOTICES.

The Greatness of the Soul. Sighs from Hell, and the Resurrection of the Dead. By John Bunyan. Philadelphia: American Bap. Pub. Society.—pp 418–12mo.

We are always pleased to see a republication of any of the writings of the simple-hearted, bungling, ingenious, noble old *tinker*. His very name thrills alike the illiterate and the learned, the peasant and the prince, the infidel and the Christian. All, even those extremely hostile to his denominational views, join in admiring the wonderful capacity of his imaginative powers, and the lofty aspirations of his heart. The work before us is eminently practical. It is not so celebrated as the Pilgrim's Progress; but will be found perhaps as profitable and interesting. Bunyan could not write in a tame manner. In his appeals he generally bears upon the conscience, and it is done with pungency and startling power. This is strikingly evinced by the manner in which Sighs from Hell, and other subjects are treated in the book before us. This volume, we are happy to learn, is the first of a series of "Bunyan's Awakening Works," including the author's more practical writings, to be published by the Pub. Society. Rev. J. N. Brown, the American editor, has given us a capital introduction.

The Reign of Grace, from its rise to its consummation; with an introductory essay by Thomas Chalmers, D.D., L.L.D. New-York: Robert Carter & Brothers.—pp. 335–12mo.

This work was written by Abraham Booth while he was pastor of an obscure Baptist church at Sutton Ashford, in Nottinghamshire, though his name does not appear in the title page as it should. The author has brought out the old fashioned doctrines of grace in their fullness, reasoning with great power. Some will object to the high-toned doctrines presented; but all must acknowledge that the positions of the author are sustained by a course of reasoning rarely if ever surpassed by any thing in the language, and approaching almost to mathematical demonstration. He may have stated some points too strongly; but it will be found that Mr. Booth brings out the very core of bible divinity. The introduction by the great Chalmers is excellent.

The Christian Professor, addressed to members of Christian churches. By John Angell James.—Same Publishers. pp. 400–12mo.

The name of J. A. James is identified, in the Christian world, with practical, simple piety. He has presented it in various forms to the public, and in the volume before us, he addresses a series of counsels and cautions to private Christians in a most impressive manner. The book contains the substance of a course of lectures to the church of which he was the devoted pastor. The danger, discouragements, encouragements and duties under various circumstances of the Christian profession, are faithfully set forth. The author presents general considerations, which are applicable to Christians of various denominations. We have not found a single remark prejudicial to our denomination, though James had erroneous sentiments in respect to some of the ordinances of the Christian church. His great effort in this book seems to be to promote the growth of piety in the heart.

Daily Bible Illustrations. By John Kitto, D.D., F.S.A, Vol. II.—Same Publishers. pp. 440–12mo.

This is a very interesting work. Vol II. presents the history of the Bible from the bondage of the Israelites in Egypt, mentioned in Ex. i. to the first war of the tribes mentioned in Judges xx. xxi. Two Vols. more are to follow. A consecutive view of events in sacred history is given without quoting those passages of the scriptures which describe them. The work will be a kind of commentary, as well as history, containing various illustrations.

New Cobwebs to catch little flies. By the Same Publishers.

This is a beautiful little juvenile book, full of pretty pictures, and instructive moral and religious reading for children.

The Recent Progress of Astronomy, especially in the United States. By Elias Loomis. New-York. Harper & Brothers. pp. 257–12mo.

Professor Loomis has become quite distinguished as an author of Mathematical works. This volume shows that the author is well posted up on astronomical discoveries. He treats at large of the newly discovered planet Neptune, the six newly discovered asteriods, the late discoveries in respect to comets, and fixed stars. He also describes the various observatories and discoveries in this country. All who love to contemplate the sublime revelations of astronomy will be delighted with this book.

Gibbon's Rome. By Milman.—Vols. V. VI. Same Publishers. pp. 604 623–12mo.

These two volumes complete the great work of the Decline and Fall of the Roman Empire. This will probably ever remain as the standard work on which it treats. As an accurate, learned and profound historian, none, probably, exceed Gibbon, and his occasional thrusts at Christianity are rendered harmless by the remarks of the editor. We have no doubt that the work will be extensively circulated.

Autobiography of Leigh Hunt, with Reminiscences of friends and contemporaries. Two Volumes. pp. 299, 332–12mo.

This is a singular production. The author is an outrageous egotist, simpleton and an infidel. Still his style is pleasing, his writings have a literary air, are full of fun, and will be read. Readers generally are more pleased with flippant nonsense, than with that which will do them good.

Second Book in Greek. By John McClintock. D. D.—Same Publishers.

The author has already published a First book in Greek, intended to drill the student in etymology, and this volume presents copious exercises in syntax, and is intended to answer every purpose of a Greek Reader. It is, we should judge, an excellent work for its object, and will undoubtedly be extensively adopted as a text book.

Health, Disease and Remedy. By George Moore, M. D.—Same Publishers. pp. 320–18mo.

This is an able work upon medical subjects. The author seems to be master of what he undertakes. He treats, in a scientific manner, of the blood, digestion, respiration, and a great variety of interesting subjects. In the last part of the book he treats of the causes and cure of consumption. Those who are inclined to that fatal malady should examine his important instructions in respect to it. Dr. Moore is a philosophical writer and favorable to religion.

Biography of the Saviour and his Apostles, with a portrait of each. By Rev. J. T. Headley. *History of the Persians.* By J. T. Headley. *Letters from the Backwoods and the Adirondac.* By J. T. Headley.

These three 12mo. works are published by John S Taylor, 143 Nassau-street, N. Y. They are written in the author's usually attractive style. The Biography of Christ and the Apostles is really a very pretty thing. The sketches are good, and the portraits are very fine. The wars of the Waldenses are of great interest to Protestants, as the inhabitants of the Alpine vales have, from time immemorial, resisted Popish oppression. Several elegant engravings adorn the work. Headley's Letters from the Adirondac are interesting sketches of travel, containing accounts of hair-breadth escapes from danger, and other thrilling incidents. All three are bound in elegant style. Call at Taylor's and see them.

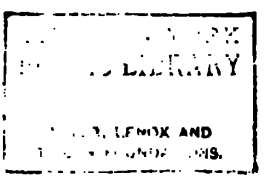
The Illustrated Domestic Bible. By Cobbin. Nos. 6 and 7 are out, and as rich as the former numbers. The illustrations are accurate, and throw much light upon the sacred text. Published by S. Hueston.

The Christian Review, for October, is on our table, filled with valuable articles by Drs. Chase, Conant, Pattison and others. The arrangement for editing it next year is not yet announced. Published by Colby & Ballard.

Harpers' New Monthly Magazine for October is before us, containing a large variety of reading. The circulation we understand is more than 50,000.

The Life and Correspondence of Robert Southey. No 5, by the Same Publishers, is before us. One number more will complete the series. Field Book of the Revolution No. 7, by the Harper's, is out, as interesting as ever.




LIBRARY
ASTOR, LENOX AND
TILDEN FOUNDATIONS.

THE GLACIERS.

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THE GLACIERS.

At eleven o'clock we set forward, with Professor Placard and another guide, to see the *Glacier of Bosson*, which is one of the most extraordinary in the neighborhood; it lies at the bottom of *Mount Blanc*, and is called the *Mer de Glace*. We ascended about an hour before we reached the ice. The road lay through a wood of pines, at the edge of which we suddenly found ourselves upon the *Glacier*. I was not a little surprised at the growth of trees on the very borders of the ice, which seems not in the least to obstruct their height; for they appear to be as tall and flourishing in these cold regions as in other parts of the mountain. This *Glacier* exhibits a view singularly romantic, and is different from all others that I have ever seen. It is not very large; being not more than a quarter of a mile broad, and about two miles long. Its peculiarity consists in the form of the ice. Part of it is tolerably smooth and level; but towards the bottom it is broken into enormous masses of various size and shape; sometimes a regular range of crystal pillars shoots out from the rest, to the height of one or two hundred feet; sometimes immense varieties of transparent cones peep above the level; at other times nothing is seen but a confused heap of massy rocks of ice, which exhibit to the mind a vivid representation of the ruins of a once flourishing city. We were not satisfied with the mere view of the *Glacier:* we were determined to cross it; for this purpose we had provided ourselves with cramping irons, which we fitted to our shoes, and armed ourselves with poles pointed with iron. Without these precautions we should have been ill-fitted to encounter this new element. We now climbed upon the rocks of ice, and found ourselves rather awkward at first setting out. By degrees, however, we grew bolder, and skipped from rock to rock without the least sensation of fear. But we had amongst us one exception—a gentleman from the north, who was obliged to be handed over by his guide, whom he never once let go till his safe arrival on the other side; for my part, I found myself perfectly at my ease, and liked this mode of traveling much better than any other. The change of climate was by no means disagreeable, although it was too sudden. We might be said to have experienced four seasons in a few hours. On our first leaving the vale to ascend the mountain, it was in every respect the very

heat of summer: when we had reached the wood the sultriness of the air began to abate: I soon felt myself in the middle of October; and experienced that grateful temperament between heat and cold, which is generally felt at that agreeable season. As we approached the ice, the autumnal air vanished, and gave way to the chilling breezes of winter. I was obliged to put on my waistcoat, which I had been happy to get rid of at the bottom of the hill, and should not have been averse to have added a great coat to my ordinary dress. There was a brisk cold wind upon the *Glacier*, while in the plain there was scarcely a breath of air stirring. After we had left the ice, and descended towards the bottom of the hill, the spring appeared; but this mild season lasted not long; we quickly passed into summer, and were sufficiently scorched before we reached the village. While I was crossing the Glacier, I could not help admiring the deep chasms formed at different intervals by the separation of the ice. A large stream that runs rapidly down from the summit falls into one of them, and flows under the ice for nearly a mile, when it re-appears at the foot of the hills, and discharges itself into the Arne. In some of the *Glaciers* these chasms are some hundreds of feet deep, and several yards wide; a circumstance which renders them impassable without the greatest risk. A few yards above the place where we crossed, it is not possible to walk without the utmost danger. The chasms are frequent, wide and deep, and the ice is very slippery; so that the person who should attempt to cross at that place would be accounted a madman: a single slip would hurl him to the bottom of some almost fathomless abyss, where he would find himself straitly enclosed between two lofty walls of ice, far from the reach of human succor, exposed to an extremity of cold, which must soon destroy every principle of life.

A variety of rivulets gush forth in different parts of the *Glacier*; and running over these transparent mountains, add much to the beauty of their appearance. When I had been some time upon them, I indulged myself with a draught of the water, which was the most delicious I ever tasted. This *Glacier* runs a considerable way up the mountain, and turning to the left falls behind *Mountanvert*, where it joins the grand *Mer de Glace*. It was formerly of much less extent in the lower parts; that portion of the declivity of the hill, which it now covers was, a few years ago, a fertile spot of arable land, and separated from the grand mass by a range of enormous rocks. They were not, however, a sufficient barrier; and the owner of the field, which he had begun to sow over night. was astonished, on coming to renew his labor the next morning, to find it completely covered by an immense body of ice.

Above the *Glacier of Bosson*, to the left, runs a chain of pointed rocks

which here and there peep out of the snow, and seem to touch the clouds. They are aptly called the *Needles*, and have almost all of them separate names.

In the evening we went to see the *Embouchure de l'Arveron*, about three quarters of a league from the village. After passing through a grove of pines, on a white sand, we were immediately struck with a view of the *Glacier of Montanvert*. From this rises the *Arveron*, a rapid torrent, which soon falls into, and considerably increases, the waters of the *Arne*. In gushing from under the *Glacier*, it has formed at the foot of an immense mountain, an arch, or *Salle*, of the clearest ice, which varies much in breadth and height: it is sometimes sixty feet high; but, when I saw it, it was hardly more than forty. A more beautiful spectacle I never beheld. Can the mind frame an idea of any thing more enchanting to the eye, than a spacious cavern hewn out of one solid mass of the purest ice, the roof of the most perfect azure, the walls on each side transparent as amber, and adorned with pilasters not inferior in brilliance to the brightest crystal: a clear, but rapid current flowing through the midst, over a bed of gold colored sand, interspersed with a variety of shining pebbles? Curiosity would naturally lead one to examine minutely every part of the wonderful cavern, were it not for the imminent danger which would attend such a research. The several parts of this beautiful arch are continually giving way, and the *Voute* is perpetually changing its figure, and forming anew. Should this happen while a curious spectator is busied in contemplating the beautiful scene, either within, or near the cavern, he must inevitably perish among the massy ruins. While we were employed in examining its several parts, our guide informed us of our danger, and entreated us to retire as fast as possible. An enormous fragment hung over the entrance, which threatened to fall every instant, and I apprehend must have fallen very soon after we left the place. I imagine that, were it possible to reach the extremity of this cavern, we should find several passages that would lead us to others, not inferior in extent or beauty to that which we had been contemplating.

This morning (Aug. 12,) a little after three o'clock, we set off with our guides to the *Glacier de Bois*, or *Montanvert*. After we had ascended about an hour, I was induced to visit the hut of a peasant, situated on the declivity of the mountain, which I found to be similar to those in the Alpine parts of *Savoy*, and serving as a habitation, not only to the owner and his family, but likewise to his cattle. We continued our route up the mountain, climbing through loose stones, and vast fragments of rock, which render the way not very agreeable to those who are accustomed to travel on plain and beaten roads. Our ascent was winding; the direct

of course find its way into other vales and fill up every interstice between the mountains. The vale under *Montanvert*, to the left, is one of the largest that are accessible; here therefore is the most extensive superficies of ice, and for this reason this *Glacier* is properly called the *Mer de Glace*, to distinguish it from others, which are of smaller extent. This hypothesis will, I think, easily account for the circumstance, that the ice is smoother at the top than at the bottom, and also that the *Glaciers* extend even to the lowest vales, where the power of the sun is excessive; while in some of the mountains above, no ice ever appears, the mass always being discharged through the vales, and not over the tops of the mountain.

It is observed, that the chasms are at right angles to the direct road and not parallel with it; and that they are most numerous and considerable at the lower extremity of the *Glacier*, where the ice is weakest. This effect is produced by the vertical pressure of the ice, and its tendency towards the plain. The chasms bear an exact proportion to the pressure, and the inclination of the mountains from which the snow descends. This is confirmed by *Bosson*, which is at the foot of *Mount-Blanc*, where, as I observed before, the ice is more irregular than on the other *Glaciers*; the clefts are deeper; the detached masses more enormous and confused; and the rocky fragments, thrown up by the ice, more numerous and of greater magnitude. The width of these chasms is perpetually varying, in consequence of the different actions of the frost by night, and the excessive heat by day; and this perpetual variation of the chasms accounts for the frequency of the *Avalanches*. Huge rocks, that are torn away from their ancient beds, and precipitated into the plain by the force of the ice, are lifted up and carried down by the opening and closing of these clefts; and it is said, that the bodies of peasants, who have lost their lives in hunting among the rocks, have been thrown up several days after, upon the surface of the *Glacier*, fresh and uncorrupted.

A curious effect, similar to vegetation, is produced by the melting of the snow in the more elevated parts, which, draining down, runs under the ice, and being there gradually arrested and frozen, the mass is increased at the bottom, while the top is heaved up, and, in conjunction with the cause just mentioned, split into chasms, with a noise like thunder.

Many people are controlled by affection than reason. This shows that we were made to excel in love rather than knowledge; and where affection and reason combine, they make the subjection of the heart the truest empire

OUR ENGLISH VERSION OF THE BIBLE.

BY ALEXANDER CARSON, D. D.

It is due both to my readers and Dr. Carson to state, that he was invited, in 1844, by some members of the American and Foreign Bible Society, through my venerated friend, the Rev. Dr. Maclay, of New-York, to prepare a revised edition of the New Testament, and this invitation was accompanied by a promise of a full remuneration for his labors, together with an assurance of having it adopted by the Society, and of having it sold in England below the current price of the Testaments issued by the British and Foreign Bible Society. An extract from Dr. Maclay's letter to Dr. Carson will speak for itself.

"That such a work is necessary and desirable I have long been convinced, and I know of no man in the world into whose hand I would more willingly commit this all-important business. Your perfect knowledge of the Greek and English languages—your habits of intense thought respecting the philology and philosophy of language, and your constant habits of close study to ascertain the exact mind of the Holy Spirit in the sacred Scriptures, etc., are qualifications which appear to me absolutely necessary to qualify a man for being an able and faithful translator of the Sacred Scriptures."

When this proposal reached Tubbermore, Dr. Carson was in England, and consequently never saw it, for he returned in his shroud. By the request of his family, and under their immediate direction, I replied to Dr. Maclay as follows:

"Your suggestion respecting a revised translation of the New Testament, I doubt not he would have taken into prayerful consideration. I believe however, that *he would not have undertaken the work*, as I know he highly prized the common translation. He believed that *all its words* have been rendered *sacred by long and established usage*. A short time previous to the Doctor's death, a Scotch minister undertook to establish beyond all controversy the fact that baptism is to be performed by immersion, by giving a *new translation* of Rom. vi. 5. He sub-

* We have been permitted to extract this frank expression of Dr. Carson's views in respect to our English Version, from proof-sheets of his life, by Rev. G. C. Moore, soon to be published by E. H. Fletcher. ED.

stituted the word 'have' for the last occurrence of the word 'shall,' and wrote to Dr. Carson for a critical opinion of his revision. I well remember with what agony the Doctor clasped his hands and exclaimed, 'Oh, Lord, will men never cease to *make* Scripture! When will they cease tampering with Thy holy Word!' Turning to one of his pupils, he said, 'Get your Greek Testament and look at that verse, for I think you will be able to detect the error into which that man has fallen.' When he was told the verb is in the future tense, he mournfully addressed us about the hazard of such exploits. 'Let that,' said he, 'teach you not to be tampering with the Word of God! That man would exclude the glorious doctrine of the final resurrection as taught by that word *shall*, in order, unnecessarily, to establish a favorite ordinance"

To the foregoing, for many and obvious reasons, nothing will be added, except a few extracts from Dr. Carson's work, which convey his opinion of the common bible, and of its translators. In his Review of Dr. Brown, on the Payment of Tribute, he writes:

"Our unfortunate translators receive an indignant rebuke from our author for the word 'damnation.' He suspects that they employed this word from courtly complaisance to King James. And I may suppose, with as good reason, that it was to please this monarch that they translated the same word in the same way in 1. Cor. ii, 29. *Far away* be every such insinuation with respect to these good and worthy men, to whom every Christian who speaks the English language is under so deep obligations."

On the work of Interpretation and Translation he speaks thus, in another work:

"Persons who interpret, not from their own acquaintance with authors who have written in the language to be interpreted, but merely on the authority of lexicons, will be wonderfully fertile in improvements of the common version, and in various possible interpretations of almost every passage. Hardly any thing in the common translation pleases them, and every new dress that can be given to a passage is a discovery of the greatest importance! There can, indeed, be no rule more general than that he who is perpetually mending our version, is but a tyro in criticism."

His view of our common English Bible may be ascertained by the following quotation:

"With respect to the merits of our translation it is enough to quote the admission of J. K. L., that Roman Catholics admire the common translation of the Bible, with all its imperfections, as a noble work. This is as much as any learned Protestant would say. It is *as much as*

can be said, with justice, of any translation that ever was made, or ever will be made. There must be imperfections in all translations of the Bible and every other book. Well, if our translation is a noble work, it can not be essentially deficient in conveying the meaning of the original. If this is the real estimate of our translation by the Roman Catholic priesthood, why are there any uncandid attempts at any time to serve a purpose by reviling this translation? If our translation is admitted in cool moments as such, we have a right to attribute opposition to it, to hostility to the Bible."

His advice to Christians respecting the spirit in which they ought to peruse the Scriptures, will close this article:

"In sitting down to a human writing, try everything with the utmost circumspection and jealousy. But when you sit down to the Scriptures, it should not be with the eye of a critic, to find faults, nor, as a judge, to put them to the trial of your own wisdom. As we have the fullest evidence that they are the word of God, read to learn—read to explore the Divine wisdom—read to discover what may be hid from human wisdom. As the Scriptures are the word of God, expect such a fullness and perfection in them, that you may dig up the treasures that may have yet escaped the eye of human wisdom. Having found the key of the Divine wisdom in the Scriptures, apply it everywhere, and the marked characteristics of that wisdom should be to you the best commentary on the book of God, both of Scripture and Providence."

REV. DR. BELLAMY.

Holy activity in the cause of God, and caring for the souls of men, have ever been found by ministers, as well as by more private christians, the best remedy against mental dejection. The Rev. Dr. Bellamy, of Bethlehem, Con., whose eminence for piety and talents must long live, was often subject to great anxiety of mind, when he was filled with the impression that he was certainly going to hell. At such times, his ministerial brethren visited him, and endeavored to relieve his mind; but all experiments having failed, one of them said to him, "Well, doctor, it may be that, after all, your convictions concerning yourself are true, and that you will certainly go to hell; but have you thought what you will do when you get there? how you will spend your time?" The doctor instantly caught up the inquiry, "What will I do when I get there? Why, I will set up prayer-meetings, and vindicate the law of God!" "But," replied his friend "the devil will not have you there. if you engage in such employments." This had the happy effect of showing him that he had no sympathies for the employment of hell, and that his heart was united to the cause of God.

ORIGINAL ADMINISTRATORS OF BAPTISM:

PRIMITIVE AND MODERN.

BY REV. R. T. MIDDLEDITCH.

ONE of the most significant manifestations of the high regard entertained for the Bible by evangelical Protestants, is discoverable in the anxiety which is shown by every section of Christians to find a sanction for their peculiarities from its pages. It is remarkable how carefully and thoroughly men examine the word of God when they have some chosen aberration to sustain. They could tell us something of what it is to search the scriptures as for "treasure hid in a field," and their trophies are often

"Bright things unreck'd of and unseen"

by students ordinarily the most indefatigable. Perchance those who are thus earnest in the pursuit of arguments may not be exempt from the judgment which the greatest satirist of our age has pronounced upon commentators, when he calls them "the worthy folks who too often write on books, as men with diamonds write on glass, obscuring light with scratches." Their toil in the pursuit of scriptural argument is pursued with the zeal of a gold seeker, and not more careful is the discoverer of the precious particles to separate them from the barren sand in which they are found, than is the advocate of doubtful doctrine to take away all context superfluous to his purpose. Let an argument once be deduced from the Bible, no matter by what process of exegetical alchemy, it is gold. A miser may sometimes suspect the presence of a counterfeit among his treasures, but the controversialist never allows himself to contemplate the possibility of his arguments being worth less than his accustomed valuation.

In the defences which Pædobaptists have adopted in the attempt to relieve themselves from the awkward position in which their views and practices place them, perhaps there has been more hard toil undergone to find materials than in any other controversial engagement in the whole world. Immersion being now regarded by so many converts as indispensable, it is not unfrequently administered by Pædobaptists; but as consistent Baptists call in question the authority of such an administration, by those who have never themselves been baptized, and as even those to whom it is proposed to be thus administered sometimes have scruples on the matter, the friends of these incongruous proceedings

ave found it imperative to discover a precedent for their action. The ivinely commissioned Baptist has therefore been pressed into the ser- ice. The very hardihood of a stratagem may sometimes decide the ortune of the field, and probably this fact was not forgotten by those ho, on the presumption that John was never himself baptized, seek to ake the Harbinger of Jesus a basework for expediency. An argument ay be puerile and contemptible, but when it is pressed on our attention ith grave pertinacity, it is scarcely possible for us to avoid giving it ore attention than it really deserves.

Those who make John a precedent for their proceedings, ought cer- ainly to exhibit a like authority to that which he possessed. Had the aptist been called upon for his commission, he could easily have refer- ed to the assurances given to his Father at the very altar of the temple. uke i. 13–17. And further, he could sustain himself in the fact that he word of God came unto him in the wilderness, and that in compli- nce with it he had gone forth preaching the baptism of repentance for he remission of sins. Luke iii. 3. He baptized because he was "sent om God" for that special service. There was no man who previously ad submitted to the ordinance from whose hands he could receive the cred rite. He was the "bright and shining light" coming forth to lumine the people after the long night of four hundred years without prophet. He was commissioned to open the new dispensation, and herefore was invested with extraordinary powers. It is scarcely sup- osable that men, who place their administration of baptism on a par ith that of one who acted under divine authority, would have so much odesty as to allow the world to be long in ignorance if they were in- ested with like special powers; and therefore it is legitimate to suppose hat they are as destitute of authority as they are opulent in presumption.

John received peculiar *sanctions* in his administration of baptism.— esus himself appeared among the multitude who thronged the banks of he Jordan, and demanded baptism. Although the Baptist, filled with sense of his own vileness, forbad him, saying, "I have need to be bap- ized of thee, and comest thou to me?" the Righteous One, far from mplying a deficiency in his credentials, was, to use the expressive words f the Presbyterian Macknight, "buried under the water by John."— While yet the waters of baptism, like the precious ointment for the con- ecration of the priesthood, "ran down upon the beard" and "went down o the skirts of His garments," the Spirit of God, assuming a more visi- le form than at any previous or subsequent period, descended like a ove, and rested on him in the presence of the multitude; while Jehovah pened a passage through the clouds for his voice to give the proclama- ion, "This is my beloved Son, in whom I am well pleased." The fact

that this juncture was consecrated by so peculiar a display of the Divine THREE, in whose name in all coming time the ordinance was to be administered, supplies irrefragable proof of their sanction of John's proceedings.

While none can enjoy the same expressive manifestations in the administration of baptism which John received, yet we are taught to expect the realization of Christ's presence. His promise with respect to this ordinance is, "Lo I am with you alway, even unto the end of the world." (Matt. xxviii. 20.) That few, who, unimmersed themselves, venture to administer the rite to others, have ever realized in any way the presence of the Lord in the ordinance, is evident in the fact that they have not followed His example. Had they received any attestations of the ordinance as administered by them at all like those with which John was favored, and for which they ought to look if his administration is a precedent for them—their views would be changed, and instead of cavilling at immersion on the score of indecency or inconvenience, they would be as solicitous for its performance as was Saul, who after three days entire abstinence from nourishment of any description, no sooner had received sight than he "arose and was baptized."

Should it be the lot of any to be converted in a land in which they were far distant from any gospel church, or scripturally qualified administrator, there might then arise a case in which it would be not only justifiable, but praiseworthy, for a man to baptize who himself had never received the ordinance. It would, however, be highly indecorous for a body of converts after this to originate baptism for themselves, on the ground that the course which previously had been adopted was a precedent for them. Necessity has no law; but when the necessity ceases, the barriers of the law must be raised again. It was not lawful for any but the priests to eat of the shew bread, but the necessities of David and his company constituted a case in which the law was "more honored in the breach than in the observance." In founding any earthly confederation, its officers cannot have the qualifications which may be made indispensable in their successors. That course, which the exigencies of a land in which there is no mystic candlestick, might justify, is inconsistent where numerous churches exist formed after the models of the New Testament. In this latter case, immersion by an unbaptized minister betrays a carnal principle—a desire for the increase of a sect rather than the growth of the body of Christ.

Only where there is an analogy existing, can a precedent be justly drawn from a past case to sustain a present action. An unbaptized minister has neither a commission to baptize like that which was given to John, nor has he any sanctions of his baptism which bear the remotest relation to those vouchsafed to the Harbinger of the Lord; and farther,

the circumstances in which he is placed are so entirely dissimilar that they cannot give him a valid title to regard the case of the Baptist as a precedent for his own guidance. In this case, therefore, he is taking upon himself an office, in which he is altogether unsustained by the word of God.

Shrewsbury, N. J., Sept. 1850.

LUTHER AND CALVIN.

It is gratifying to see the public attention increasingly directed to the great men of past ages. Two lives of the immortal Calvin have recently appeared; by far the better one is by Dr. P Henry, of Berlin, translated by Dr. Stebbing. From this life, in connexion with the able Review in the North British, we draw the following able contrast between Luther and Calvin:—

Luther was the man of the people—Calvin of the divines. Luther was drawn on to greatness in spite of himself—Calvin became great on system, by a holy energy and an intense feeling of duty. The one was bold, abrupt, impetuous—the other systematic, accurate, severe. Luther struggled much for sound doctrine—Calvin struggled yet more for piety and holy practice. Luther overthrew—Calvin constructed. The German originated deep feeling—the Frenchman elicited profound thinking from men. Their contrasted characters are in some degree seen and read in their portraits; Luther, bluff, jovial, and well-conditioned—Calvin, emaciated, thoughtful, piercing. The diverse mental temperaments are exhibited in their views of Satanic agency. Luther, it is well known, thought, or dreamed, or persuaded himself, that he had frequent personal conflicts with Satan visible—Calvin approached that awful subject with faith as firm, but with the fancy less fixed, than Luther. In this, as in other respects, the Genevese divine may be deemed the complement of the German. Calvin strove as energetically as Luther; but Luther aroused—Calvin tranquilized. The watchword of the one was war—that of the other order. The one stormed, the other furnished, the citadel of God.

We do not present this contrast as if Luther and Calvin were rivals. Their mission and their spirit were one. They were alike God's witnesses and remembrancers—heaven-sent of a truth. Hence though they never saw each other, they never felt as strangers, but entertained a mutual respect, while each expressed his belief according to his particular character. B.

HEROIC DEFENSE OF THE BALSILLE BY THE WALDENSES.

BY REV. J. T. HEADLEY.

SEE ENGRAVING.

THE French king formed an alliance with the Duke of Savoy, and their combined troops, to the number of 22,000 men, marched into the Waldensian country. Against this overwhelming force, the pastor and leader of the Waldenses, *Arnaud*, could muster but 367 men.***He withdrew his band to the impregnable rock of Balsille, and began to cast up intrenchments. This rock rises in the form of a cone, from the valley of Macel, or rather at the angle where two valleys unite. It consists of several precipices, rising one above another, whose edges are fringed with pine trees, giving a still greater wildness to the savage scene. The approach to it is through a fearful gorge, where a few brave men could keep at bay ten times their number. Into this fortress of nature the weary exiles cast themselves, with the stern resolve to conquer or leave their bones to be picked by the mountain vultures.* * * What a sublime spectacle did that rock then present in the dead of winter! All over its massive form hung the snow-drifts, here and there relieved by the dark edge of a precipice, or the dwarf pine trees that rocked and roared in the Alpine blast. * * * They made a succession of breastworks, seventeen in number, each higher upon the rock than the other, so that when driven from one they could retire to another, until they reached the sharp summit where they had resolved one and all to die.* * * Finally the enemy resolved to storm their intrenchments. * * * As the enemy approached, the Waldenses opened their fire with terrible effect, which caused them to retire. * * * The enemy picked 500 men, and came up again breast to breast, with the Waldenses.* * * The muzzles of their guns almost touched the bosoms of their foes, and when the word "Fire," rang along the breastwork, a volley opened that laid the front rank dead at its base.* * * The enemy bore bravely up till more than two-thirds of their entire number lay stretched on the rocks and amid the snow, and were still striving desperately to stem the fiery torrent, when the Waldenses sallied forth and fell on them with such fury, that all was lost and the flight became a slaughter. But a small band without hats or arms, of all that brave detachment were left to bear to the army the news of their sad overthrow, while not a single Waldensian was killed or wounded.

DESULTORY REMARKS UPON THE CLOSING YEAR.

BY THE EDITOR.

ANOTHER year has nearly rolled away, and its unfolding scenes both of a mournful and joyous nature have nearly closed. The curtain of time will soon cover them, and they will rapidly pass into oblivion. Still they leave their mark upon surrounding objects, to remind us of by gone days—of pleasure and real happiness, as well as of disappointments, loss, bereavement, death. Perchance the tenderest ties of nature have been severed in a moment, and the heart been pierced with keenest sorrows. The dear one lingering upon the bed of pain, the dying groan, the pallid corse and the dark shroud, are covered from the sight by the cold clods of the unrelenting tomb; but the heart still bleeds in the retrospection. Time rapidly passes onward—another and another year is quickly gone; still uneffaceable impressions of passing events remain, and will through time and even through eternal ages.

But why should we speak of death as an event of the year which is nearly terminated? The king of terrors is ever active, knocking at the door of the hovel, and of the palace, at the mansion of the rich and the cottage of the poor. All are alike subject to his irresistible calls, and those calls have not perhaps been more frequent this year than during last, and may be as many next year as during this. But there is one circumstance which distinguishes this from other years. The aim of the Destroyer has been higher than in any year within our remembrance. How many distinguished at the bar, in the state, in the palace, in the University, or in the pulpit have fallen! Scarcely had the year commenced when it was announced, that the sovereign of the *Celestial Empire* and his queen had both gone to that bourn whence no traveller returns. In England that unfortunate fugitive from the pomp and splendor of a tyrannical throne, tottering under the waves of popular commotion, raised by an irrepressible love of liberty, has gone to that Being who is no respector 'of persons. Sir Robert Peel, one of the pillars of the English nation, has been suddenly called into the unseen world. William Wordsworth also, the elegant poet, the accomplished scholar, who has left a strong mark upon the literature of the age, has laid down his harp to die. In Burmah, the pioneer in American missions, the indefatigable laborer—the profound oriental scholar, has gone to his rich reward on high. Neander, the brightest star in Germany, the pride of Christen-

dom, is no more. In this country, the distinguished General, and chief magistrate of the nation has been called from the highest pinnacle of earthly glory to meet his God. Also the eloquent Calhoun, Johnson, and many others of distinction have this year been summoned away to their final doom.

If we are asked what is the design of God in calling away so many of the great, the wise and good, we must reply, that we cannot scan the mind of Him, who holds alike the destinies of nations and individuals in his hands, and can sweep thousands as easily as a single one into eternity in a moment. 1848 was remarkable for the shaking of thrones and dominions, and the mighty upheaving of moral volcanoes, until almost the whole civilized world was convulsed, and reminded in a manner not to be forgotten that there is no permanency in the strongest and most formidable structures of man. Citadels and thrones, and governments, which have stood for ages, are like the spider's web when the arm of Him, who holdeth the winds in his fist, is put forth. Such commotions are premonitory tokens of the approach of that day when all temporal kingdoms shall fall before the triumphant progress of His kingdom, whose right it is to reign. So the great Disposer of human events, this year may be impressing upon us in another form, the same great truth. We may have trusted too much in great and good men.

We are now admonished of their frailty. By their learning, influence or power, they may cause nations to tremble; but let the finger of the Almighty touch them and they are gone. Many had high hopes in respect to our late chief magistrate. Dark clouds hung over our republic. The muttering of thunders and the glare of lightnings had begun already to appear, and the greatest danger to union and freedom was portending. But President Taylor loved his country, and was determined to protect her though he should be compelled "to march through the blood of her citizens, to his grave." Many, both at the north and south, thought that he alone could save us. It is a remarkable fact, that at the most critical moment during the whole conflict, when the decision of Taylor to human appearance was needed more than ever, he was suddenly prostrated upon his bed of death, the nation was thrilled to its utmost extremities by telegraphic dispatches concerning his approaching dissolution, his relatives and friends pressed around his dying pillow, the silver cord of life was broken, and the nation clad in habiliments of mourning! How strikingly were we admonished that we were relying too much upon the arm of flesh. Not only could the Union be preserved without the influence of that powerful individual; but some suppose that his death, and the consequent change in the counsellors at the

Capital were the very means which finally saved us from ruin. These indeed might have been *instrumentalities;* but we believe that civil war was averted by the hand of Providence alone, and in such a manner as to show us, that vain is the help of man, unless the Almighty arm interpose.

We fully believe that an overruling Providence established this republic, and has continued it until the present time. God has grand designs to accomplish throughout the world by the instrumentality of these United States Streams of influence from this land are rapidly extending into every quarter of the globe, and that influence is generally in favor of freedom and piety. All of the revolutions of 1848 may be considered as the result of disseminating among the masses principles of freedom received from us. Many dark regions of the heathen world, have been instrumentally lighted up by American alms, toil and suffering; and we believe, that this country is designed by our Creator to be the grand instrument in his hands to civilize, make free, and christianize a ruined world. With reason then we say, God has thus far preserved us from civil dissension, and will, we believe, preserve our glorious Union until liberty and piety shall pervade the world.

There are other less important events which have occurred during this year, but we have not space to consider them here. Suffice it to say, we can see the hand of God in them all. We can perceive that they contribute their aid on the whole, towards the universal spread of the gospel, and the ushering in of the glories of the millennium.

Dear reader, let us, before closing the year, take a retrospective view of our lives, repent of our sins, and endeavor to do more good in 1851 than we have in 1850. Perhaps this will be our last year upon earth. We should live as though we knew it was.

LINES FOR A SAMPLER.—WE have often read the following lines wrought in needle work, by young children nearly a century ago, and have known more than one old lady whose mind was savingly impressed by them when transferring them to canvas in early childhood. We think they may still be advantageously used in this way:—

Jesus! permit thy gracious name to stand
As the first effort of an infant's hand;
And as her fingers on the sampler move,
Engage her tender heart to seek thy love.
With all her children may she have a part;
And write thy Name, thyself, upon her heart. S.

A SENSIBLE FARMER.

Some time ago, a pious agriculturist was speaking of a minister of his acquaintance, who, he thought, preached rather too smoothly—that is, with too little application to the conscience; as though he were fearful of hurting the feelings of men, unconscious of their danger of eternal destruction. Our friend said of him, "Why, he seems to be a good man, but he *will* rake with the teeth *upwards*." To an agriculturist this figure will appear impressive and full of meaning. Raking with the teeth upwards, is as bad as sowing in fallow ground without breaking it up. Raking with the teeth upwards, will never gather the hay. Raking with the teeth upwards, or harrowing in the same manner, will smooth over the field, but will neither rake in the seed, nor rake out the weeds. A preacher will never succeed in his work, who rakes with the teeth upwards. The teeth of the gospel implements are not set in this way, but point down into the heart and the conscience. Men who pursue only the riches of earth, do not rake with the teeth upwards, but downwards. They vigorously labor to obtain their object at any risk. Wily politicians often rake with the teeth upwards, but then they only aim at a temporary object. Flatterers always work in this way; but honest people despise them, and know, notwithstanding pretensions to the contrary, that their real design is not to rake, but to smooth and to cover over. For the minister of God to rake with the teeth upwards, is to "handle the word of God deceitfully." It is to teach as Satan taught our first parents,—"Ye shall not surely die." Paul raked the Corinthians with the teeth downwards, and made them both sore and sorry.—2 Corr., ch. 7. They sorrowed to repentance; and in this the apostle rejoiced, for the gospel in his hand had effectually done its work. Ministers of Christ!—subserve the glory of your Master, and the salvation of your hearers, by *raking with the teeth downwards*.

B.

Rev. Dr. Miller.—The late Rev. Dr. Miller, Professor of Theology, in a sermon delivered at Baltimore, in 1820, related a fact which ought not to be forgotten by those who think lightly of the errors of Unitarianism. The preacher stated, that Dr. Priestly, two or three years before his death, said to him,—"I do not wonder that you Calvinists entertain and express a strongly unfavorable opinion of us Unitarians. The truth is, there neither can, nor ought to be, any compromise between us. If *you* are right, *we* are not Christians at all; and if *we* are right, you are gross idolaters."

DREAMS OF YOUTH.

BY REV. S. DYER.

Our memory back is glancing
To days, alas! no more,
When all to me advancing
The garb of pleasure wore;
When life's young morn was beaming
All cloudless and serene,
And bright as infant's dreaming
Lay on my heart the scene.

Methought an angel's whisper
Came floating on each breeze,
And breathed each leaf a vesper,
That trembled on the trees;
And when the birds were singing
Their cheerful morning song,
My voice its numbers bringing,
Would loud the notes prolong.

Each star that nightly twinkles
In yonder azure sky,
And peeps from Ocean's wrinkles
With mildly beaming eye
Was ne'er upon me bending
A softer, holier light,
Than life's first rays ascending,
Dawned on my youthful sight.

The clouds o'er which was flowing
The evening's purple shade,
As on their pinions glowing
The golden sunset laid,
Came to mine eye no brighter
Than Hope's delusive rays,
Nor passed their shadows lighter,
Than dreams of youthful days!

Ah! as the morning's gleaming,
The floweret's fading bloom,
Thus passed away my dreaming,
And nought remained but gloom;
But faith reveals a dawning
Beyond Time's lurid shore—
The twilight of a morning
Which ends in night no more!

Monthly Record.

MISSIONARY INTELLIGENCE.

RETURN OF A MISSIONARY.—Rev. B. W. Whilden, a missionary of the Southern Board, has returned to this country, to place his children in the hands of friends here, as he has recently lost his partner.

Also, Rev. J. G. Binney and lady, of the Maulmain Karen Mission, reached Boston, Sept, 17—the impaired state of Mrs. B.'s health requiring a visit to this country.

HOME MISSIONS.—The Home Mission Record informs us, that the amount of the Home Missionary Society's liabilities, Oct. 1, was more than $26,000. The disbursements of the treasury for the first half of the present year, have averaged more than $2,600 a month, or at the rate of $31,500 per annum. Amount of receipts for the same period, about $1,800 per month, or at the rate of $21,600 per annum. This deficiency must be made up in some way. We hope that our readers, while they continue to remember *Foreign*, will not forget *Home Missions*.

FOREIGN ITEMS.

DENMARK AND THE DUCHIES OF SCHLESWIG HOLSTEIN.—There has been, for some time past, an unhappy contention between these two powers; and a few months since they came into collision. They have had several engagements, but generally the Danes have gained advantage over the Germans—though, in some instances, both have claimed the victory. It seems they have had another battle, according to the following intelligence by the *Asia*:—

Progress of the War.—The town of Frederickstadt has been the scene of heavy military operations. It was attacked several times by the Holsteiners with great determination, but without effect. The following is an extract from the report of General Willisen, made immediately after the repulse of the Holsteiners:

"The enemy conducted his defense with coolness and determination. Unhappily, it was impossible to avoid setting fire to the place—and a great part of the unfortunate town is destroyed. The result will have no decisive effect on the operations of the war. I estimate our loss at from 200 to 300 men, killed and wounded."

Letters of the 7th say, it was expected that the Holsteiners would withdraw from before the place, as they could not invest it from the north and west. Half the town is destroyed. The Holstein army is to be increased by four battalions, or more than 5000 men.

According to our last accounts, the bombardment of the place—which could only lead to the total destruction of the unhappy town—has been continued;

the assailant force not occupied in dragging back the artillery from and through the mud, has retired by Suderstapel, upon its previous positions, and the Danes have completely recovered possession of the Tonning, Garding, and Eiderstedt Districts; that is to say, the whole of the country on the right bank of the Eider, from Frederickstadt to the sea.

It is now rumored that Russia and England will interfere in favor of Denmark, and end the war. They intend undoubtedly not only to make peace, but to do it by overthrowing the Holsteiners and dividing Prussia.

FRANCE.—Louis Napoleon, ever since his election as President of the French Republic, has been endeavoring to establish himself so firmly, that he could, at the expiration of his term of office, proclaim himself Emperor, Dictator, or permanent President. The Assembly was to meet Nov. 11, and his opponents were intending to force him into some ultra-constitutional act, and then appeal to the people. It is said, that those who salute him as Emperor, are rewarded.

ONE OF THE DYING STRUGGLES OF POPERY. THREAT TO TAKE THE SWORD.—"*Vienna, Oct.* 2.—Little more than a month ago, the superior Roman Catholic clergy of Hungary met together in solemn conclave in the little town of Gran, in order to discuss the weal of their church and their own. A week had not elapsed since the meeting of the Catholic Union in Germany, terminated in Linz, after sitting together in congress for several days. The proceedings of the former have not been published. The assembly at Gran discussed what were the most suitable measures to be adopted for rendering subservient to the priesthood all the educational and charitable institutions in the Kingdom of Hungary. The Catholic Union's meeting at Linz spoke out with great boldness and openness. Their wish is to obtain the highest power in the State, to destroy Protestantism, Judaism, and every other *ism* but Catholicism, and with the edge of the sword if necessary. Society, governments, and thrones in general, but particularly the Austrian, were threatened with destruction, unless they threw themselves into the protecting arms of Catholicism.

ITEMS.

THE POPE.—This potentate has recently, at the request of a council assembled in Baltimore, erected the See of New York into an Arch-episcopal See. Those of Boston, Hartford, Albany, and Buffalo, are Suffragan Sees. Bishop Hughes, of New York, receives the title of Archbishop.

MONSTER EDIFICE NOW BUILDING IN HYDE PARK, LONDON, *for the World's Fair in* 1851.—The London *Times* informs us, that the building is to cover 752,832 superficial feet, occupying 21 acres. It is to be roofed in, and to be almost wholly made of glass and iron: 900,000 superficial feet (or 400 tons) of glass is to be used. It is to rest on 3,300 cast-iron columns. The central avenue—1,848 feet long, 72 feet broad, and 66 feet high, with rows of pillars shooting off from it on either side, and so arranged that the eye can traverse freely to every part of the building—must have a very grand appearance.

MONT BLANC.—Messrs. Grattan and Richards, of Ireland, with almost incredible difficulty reached the top of this mountain, Sept. 29, with a party of brave mountaineers of Chamouni. The attempt was considered so dangerous, that the guides left their watches and little valuables behind, and the two gentlemen made their wills. Steps have to be cut up the sloping banks of the ice, and one of the largest glaciers must be passed, where one false step would be fatal. A night has to be passed upon the cold rock, amid the thunders of the avalanches.

NEW JERSEY STATE CONVENTION.—This body met at Camden, Oct. 31. The annual sermon was delivered by Rev. H. V. Jones. It appears, by the report of the Corresponding Secretary, Rev. J. M. Carpenter, that the amount of missionary labor performed under the patronage of the Convention during the past year, is equal to that of one man for 19 years. Number of sermons preached, 2,812; baptisms, 92. It was resolved to prepare a history of the denomination in the State. The same officers who served last year, were reappointed, viz: Rev. S. J. Drake, President; Rev. G. S. Webb, Rev. J. M. Challis, Vice-Presidents; Rev. J. M. Carpenter, Secretary; and Hon. P. P. Runyon, Treasurer. The other exercises were of an interesting character, and the utmost harmony prevailed.

REV. W. W. EVERTS.—This brother has felt it to be his duty to leave the excitements of the city, and fix his residence in a quiet country village. His nervous system seems to be prostrated; and it is hoped, that in his present location his health will be entirely restored. Bro. Everts has been an effective and successful minister of the gospel—to the truth of which large numbers can testify, who have been hopefully converted by his instrumentality. Our kindest wishes will go with him to his new field of labor.

ROCHESTER UNIVERSITY.—This institution was formally opened, Nov. 5, in the University Chapel. Rev. Dr. Kendrick, Rev. H. W. Lee, (Episcopal,) Rev. J. B. Shaw, (Presbyterian,) J. N. Wilder, President of the Board of Trustees. E. D. Smith, (a lawyer,) Rev. Dr. Maginnis, and Rev. A. Bennett, took part on the occasion. It is a remarkable fact, that the University commences with all of the usual classes in such institutions. The names of more than 90 students had been enrolled up to the time of opening, and new ones were arriving daily.

The New York Baptist Union for Ministerial Education held its first annual meeting in Rochester, on Monday. The annual sermon was preached by Rev. A. Bennett. The Report of the Secretary—Rev. Z. Freeman—presented a very encouraging condition of the Society. Rev. Wm. R. Williams, D. D., was chosen President; Rev. Alfred Bennett, First Vice-President; and Rev. C. N. Chandler, Rec. Sec.

DEATH OF BRO. GRAVES.—By our list of deaths, it will be seen that this gifted man left the scenes of earth in November last. He was formerly editor of the "Christian Reflector," and one of the smartest editors in our denomi-

nation. For a few years past he has spent most of his time in Jamaica, on account of his pulmonary complaints. He has now gone to his eternal reward on high, and a large circle of friends will mourn his early death. We understand that his last hours were very peaceful and happy.

NEW YORK SUN.—This paper, we notice, has recently been considerably enlarged, and much improved in its external appearance. Its enterprising proprietors have just had a giant press constructed, at an expense of about $20,000, and capable of printing 20,000 copies an hour. "The Sun" is a smart little paper, and has an immense circulation. The editorials are written with marked ability—and then its extreme cheapness makes it very popular. We are glad to see of late such a decided tendency, in its columns, in favor of morality and religion.

ERRATA.—On page 269 of the "Memorial," line 12 from top, read *seventeen* for seventy. On page 368, line 17 from bottom, read *songstress* for songster.

LITERARY INTELLIGENCE.

GERMANY.—The Theological Faculty at Berlin, number among their Professors the distinguished names of *Nitzsch*, in Dogmatic and Practical Theology; *Hengstenberg* and *Vatke*, in the Exegesis of and Introduction to the Old and New Testaments; *Twesten*, in the Exegesis of the New Testament and Dogmatic Theology; *F. Strauss*, in Homiletics; *Jacobi*, in Ecclesiastical History; and *Ubbmann*, in the Oriental Languages.

At Halle, *Julius Muller* has the department of Dogmatic and Practical Theology; *Tholuck*, Exegesis and Moral Philosophy; *Hupfeld*, Hebrew and Oriental Languages; *Guerricke*, Ecclesiastical History and Introduction to Scriptures; *Herzog*, *Mayer*, and *Thilo*, Ecclesiastical History.

NINEVEH.—Mr. Layard is revealing wonderful things from the ruins of that ancient city. In excavating part of the palace, he found a large room filled with what appeared to be the archives of the empire, ranged in tables of terra cotta, the writings appearing as perfect as when the tablets were first stamped. There were large heaps extending from the floor to the ceiling. At the latest intelligence, he had filled five large cases for dispatch to England, and had only cleared out one corner of the room. The general import at least of these tables can undoubtedly be deciphered. In one place in the Book of Ezra, it is said, that the Jews having been disturbed in building the Temple, prayed that search might be made in the house of records for the edict of Cyrus, permitting them to return to Jerusalem. It is supposed that this is the very place, and that records will be found illustrating the history, religion, philosophy, and jurisprudence of Assyria. 1500 years before the Christian era.

REVIVALS.

Hopewell, N. C., 12 baptized up to Sept. 1st. Winchester, Tenn., 50 to 60 obtained hopes. Antioch, Talbot co., Ga., 23 baptized. Addison, Vt., 19 bap-

tized up to Sept. 27. New Discovery ch., Park Co., Ind., 25 hopefully converted. Chesnut Hill, Edgefield Dist., S. C., 19 added. Beach Springs, Harris Co., Ga., 24 baptized since July. Eatonton, Ga., 30 or 40 hopeful conversions. Buena Vista, Marion Co., Ga., 30 added. Millstone ch., Oglethorpe Co., Ga., 38 baptized. Bethel ch., Person Co., N. C., 32 baptized, Sept. 20. Penfield, Ga., 8 students of Mercer University baptized, Sept. 29. Churches at Coan and Fairfield, Va., 53 baptized towards the last of Sept. Barton, Miss., 41 baptized, Sept. 20. Alamutcha, Miss., 23 baptized, Sept. 20. Bethlehem, Harris Co., Ga., 23 baptized up to Oct. 3. New Hope, Ga., 30 hopefully converted. Hephzibah, Ga., 37 baptized to Oct. 3. Ballard's Bridge, N. C., 54 baptized at one time. Little Blue River ch., Ind., 23 baptized recently.

MINISTERIAL CHANGES.

Rev. E. Turney, late of Utica, N. Y., has become Professor of Biblical Literature in Madison University; Rev. W. R. Webb, of Lyons, N. Y., has become pastor of the Baptist church in Jordan., N. Y.; Rev. C. Elliott has become pastor of the Baptist church in Skaneateles, N. Y.; Rev. W. W. Everts, of New York city, has become pastor of the Baptist ch. in Wheatland, Monroe Co., N. Y.; Rev. B. H. Lincoln, late graduate of Newton Theol. Inst., has become pastor of the Baptist church in New Rochelle, N. Y.; Rev. J. Woodward, of Penfield, has become pastor of the Baptist church in Parma, N. Y.; Rev. T. H. Green has become pastor of the Baptist ch. at Union Springs, Cayuga Co., N. Y.; Rev. C. Clark has become pastor of the Baptist church in Oneida, Mad. Co., N. Y.; Rev. E. Cummings, of Newark, N. J., has become pastor of the Baptist church in Springfield, Mass.

MONTHLY LIST.

Deaths of Baptist Ministers.

H. A. Graves, Bristol, R. I., Nov. 3, aged 37.
Wm. Southwood, Va.

Ordinations.

Ebenezer Evans, Lunenburg, Vt., September 10.
G. W. Porter, Parma, N. Y., Sept. 25.
H. H. Phelps, Ellery, N. Y., Sept. 26.
Samuel Seymour, Guilford, N. Y., October 2.
William A. Tyree, Fluvanna, Va., October 10.
J. L. Douglass, Fort Ann, N. Y., Oct. 11.
B. C. Thomas, Boston, Mass, Oct. 13, as a missionary to the Karens, at Tavoy.
O. J. Sprague, Mt. Morris, N. Y., Oct. 16.
A. W. Carr, Fall River, Mass., Oct. 23.

Churches Constituted.

Rosendale, Wis., Aug. 24.
Jackson County, Mo., Aug. 29.
Brady's Bend, Armstrong County, Pa., Sept. 12.
Greensboro, N. C., Sept. —
Lee, Mass., Oct. 8.
Cowanshannock, Armstrong Co., Pa., Oct. 9.
Middletown Point, N. J., Oct. 23.
Hastings, N. Y., Oct. 23.

Dedications.

Dodgeville, Wis., Sept. 22.
Milwaukie, Wis., Oct. 7.
Charlestown, Mass., Oct. 17.
Fall River, Mass., (First Bap. church,) Oct. 23.
Lawrence, Mass., Oct. 23.
Chicopee Falls, Mass., Oct. 27.

LITERARY NOTICES.

The Psalms Translated and explained. By J. A. Alexander, Professor in the Theological Seminary, Princeton. Vols. I. II. New-York:—Baker & Scribner. pp. 436. 349–12mo.

These volumes, with another which is to be issued, are based on Hengstenberg's Commentary on the Psalms. Professor Alexander originally designed to abridge that work, and so change some parts of it as to adapt it to the wants of his own countrymen. But as Hengstenberg's work includes a translation of, as well as a commentary on the Psalms, it was found to be difficult to make a good translation of a translation, and the author wisely concluded to go directly to the original himself, and make a new translation, and at the same time avail himself of the advantages to be derived from Hengstenberg's translation. The author has indeed drawn largely from Hengstenberg, whose admirable work may justly be considered as the basis of these volumes. The work is not designed as a very elaborate commentary for the mere scholar; but strictly as an exegetical treatise, translating and explaining fully the original text, without interfering particularly with commentaries in use, excepting so far as to correct their occasional errors of translation or exposition. It is in fact, as the author states in the preface, "an amplified translation." There are evident defects in the common English version of the Psalms, perhaps more than in any other parts of the sacred writings excepting some parts of the prophecies. In the Psalms and prophecies there is not so strict an adherence to the order and literal import of the Hebrew as in other portions of the Bible. It is well known that one of the greatest excellencies of our present version is that the translation is so literal, and yet the language generally well chosen. Professor Alexander has endeavored to bring the Psalms up to the same standard. Discussions upon the authors and ages of the different Psalms, and other matters are omitted, as the Professor intimates that he may present something of that kind in a separate treatise. The history of different interpretations and authors of conflicting expositions have been also omitted for a future work if the public demand it. We should be glad to see a series of works upon the Psalms from so able a pen.

We think that there might have been a slight improvement, in the work before us, if the translation of each verse, or a series of verses, had been presented together, and not in detached portions. Perhaps most of our commentaries might, in this sense, be considered as new translations. This is however but a small matter. The volumes will be found extremely valuable to clergymen, and all who wish to understand the Psalms. The high distinction of Hengstenberg as a biblical scholar, and the well earned celebrity of Professor Alexander, will cause the work to be eagerly sought after.

India and the Hindoos. By F. DeW. Ward. *Christianity Revived in the East.* By H. G. O. Dwight.—Same Publishers, pp. 344 290–12mo.

The first of these volumes presents an extensive view of the geography, history, government, customs, literature and religion of the Hindoos, by a person well qualified for the task. Mr. Ward spent several years as a missionary among that degraded people of whom he speaks. He travelled over various parts of the country, laboring to point the heathen to Christ, at the same time taking notes of what passed under his notice. There is in the book a vast amount of information in respect to India. Many thrilling incidents are related. There is added at the end, a general view of Christian Missions, which enhances the value of the work. The style is pleasing, and the book is illustrated by various handsome engravings, and an accurate map of India.

The other volume is also by a missionary to that wonderful people whom he describes. The Armenians are peculiarly a primitive people. The Christian world has been especially directed to their condition for a few years past, from the fact that a great reform has been progressing among them. Missionaries have had great success there, and it is hoped that the time is not distant when large numbers of that interesting people shall be brought into the fold of Christ. There is an extensive desire to read concerning them, and we doubt not this volume will have a large circulation among all denominations of Christians. It is accompanied by a good map of the country.

Religious Progress. Discourses on the Development of the Christian Character.— By William R. Williams. Boston:—Gould, Kendall & Lincoln. pp. 258 12mo. For sale by E. H. Fletcher, N. Y.

This unpretending volume contains a series of nine lectures, originally delivered before the church of which the author is pastor. The subjects are, Religion a principle of growth, Faith its root, Virtue, Knowledge, Temperance, Patience, Godliness, Brotherly kindness, and Charity.

Religious Progress is a subject which accords with the spirit of the age. *Advancement* is written in flaming colors upon almost every thing. In respect to governments, freedom, science and art, progress is the order of the day. How important that we should direct our thoughts away from mundane things, to that advancement which will fit us for high attainments in piety on earth, and for eternal progress in holiness on high. The author of the volume before us, seems to have tasted of that higher Christian enjoyment to which he directs his brethren. He soars away, and carries us, ere we are aware, up near the throne where we breathe a purer, holier atmosphere, and where we long to ascend still higher. The chaste, elegant style, and unction diffused through the work can but enlist the attention, and affect the heart of the reader. It has been said that Dr. Williams succeeds best in writing upon secular subjects; but we think that exactly the reverse is true. He, and every other Christian writer is most powerful in proportion to their proximity to the cross, and when their themes are upon the sublime realities of religion. We should be glad to say much more; but have not space. Suffice it to say, we are delighted with the volume, and heartily commend it to our readers.

The Foot-Prints of the Creator, or the Asterolepis of Stromness. By Hugh Miller. With a memoir of the author, by Louis Agassiz. Same publishers, pp. 355–12mo. For Sale by L. Colby, N. Y.

Hugh Miller is regarded as one of the first geologists of the age. He has in the book before us, presented some of the more recondite views of geology. The book contains many considerations which are new to geologists themselves, and a variety of illustrations, most of which, have never before been presented to the public. The author reasons, in advocating his positions, with great power, and his arguments are the result of deep, untiring research, and profound thought. In all of his investigations he perceives the *foot-prints of the Great Creator*. He freely acknowledges and defends the truth, that the investigations of true science, confirm the doctrine of the divine existence and of divine revelations. He constantly looks through nature to nature's God. We discover nothing superfluous in the book. The real solid gold is there.

Preadamite Earth. By J. Harris, D. D. New Edition, revised and enlarged.— Same Publishers.

We have before spoken of this excellent work by one of the best writers in the English language. We are glad to see the *third thousand* issued so soon. It is full of nature's divinity, of intellect, pathos and power.

Five years of a Hunter's Life in the far interior of South Africa. By R. G. Cumming, Esq, in two volumes. New-York: Harper & Brothers, pp. 326, 303–12mo.

This is a very interesting work to those who are pleased with travels and sports. The author spent five years amid the wilds and dangers of Southern Africa. He penetrated into solitary regions never before trodden by the foot of civilized man. He camped in his wagon, and often spent nights upon the ground near some watering place, and watched, unobserved, the freaks of Lions, Tigers, Elephants, and other terrific animals. He relates many hair-breadth escapes, and very exciting scenes through which he passed. As the places where he travelled, the inhabitants in the settlements, and the animals he met with, have been rarely or never before described, the book will interest any one who loves to read descriptions of thrilling adventures. It is written in pleasing style, and will be, we should judge, extensively circulated.

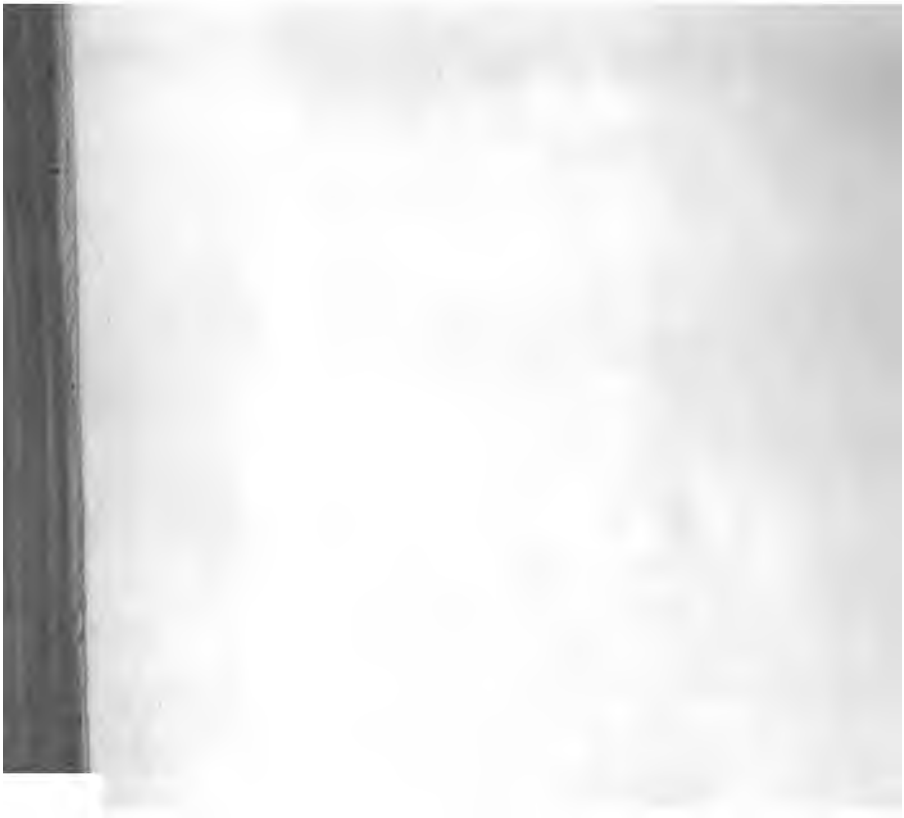
The Country Year Book or the Field, the Forest, and the Fireside. By William Howitt.—Same Publishers. pp. 423–12mo.

This volume is full of pleasing sketches of travel and descriptions of objects which came under the author's notice during every month of the year. Numerous incidents are related, the perusal of which would keep one awake during the long winter evenings. The style is charming.














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